

THE  
MIRROR  
OF  
MARTYRS.

IN A SHORT VIEW  
finely expressing the force of  
*their Faith, the fervency of their Love,  
the wisdom of their Sayings, the  
patience of their Sufferings, &c.*

With their Prayers and prepara-  
tion for their last farewell.

*Whereunto is added two god-  
Letters written by M. Bradford,  
full of sweet consolation for all such as are  
afflicted in conscience.*

*¶ They loved not their lives vnto the  
death. Revel. 12. 11.*

AT LONDON.

*¶ Printed by T. P. for Iq. Budge,  
and are to be sold at his Shop at the great  
South doore of S. Pauls, and at  
Brittaines Burse. An. 1615.*

*Dent 15. 15.*

¶ Remember that thou  
wast a bond-man in the  
Land of EGYPT: and  
that the Lord thy God  
redeemed thee,

*Dent. 16. 3.*

¶ Remember the day thou  
camest out of the Land  
of EGYPT, *all the dayes*  
*of thy life.*



TO  
THE RIGHT  
*Honourable and Vertu-  
ous Ladies, the Lady Lucie,  
Countesse of Bedford, with  
her Right Honourable Mother  
the Ladie ANNE HAR-  
RINGTON, Barrones:*

*Clement Cotton (some-  
times their Ladships  
vnworthy servant)  
wisteth everlas-  
ting conso-  
lation in  
Christ.*

Right Honorable,

**I** *hatb pleas-  
sed GOD to see  
downe in his holy  
word, many large  
and precious promises, for she*

## The Epistle

Isaiah.  
43. 2.

comfort of his afflicted people,  
viz. That he will be with them  
in trouble, Psal. 91. 15. That  
he will not cast off nor forsake  
his inheritance. Psal. 94. 14.  
Yea, though he send affliction,  
yet hee will haue compassion ac-  
cording to the multitude of his  
mercies. Lamen. 3. 32.  
These and such like promises  
hath God in his rich mercie  
provided for his Children, as  
the very foode on which their  
Faith in the greatest straights  
should feed and live. To these  
promises he hath also in all ages  
by his especiall providence an-  
nexed multitudes of examples,  
which serue as so many infallible  
witnesses, to confirme his peo-  
ple in this truth, that as hee is  
the Faithfull GOD, Deut.  
7. 9. So hee hath ever beene  
Just

Heb. 12  
1.

## Dedicatorie.

*Iust and True in keeping his word and promise with his afflicted ones. Ioshua. 21: 43. 44. 45. To Instance this, first in particulars, I was brought low (saith Dauid) and hee helped mee. Psal. 116. 6. I was (saith PAVLE) deliuered out of the mouth of the Lyon. 2. Tim. 4. 17. More generally; thou hast caused me to ride ouer our heads, wee went through Fier, and through Water. But what? were they left there? no, Thou broughtest vs out into a wealthie place, Psal. 66. 12. For such examples as are drawne from experience, do much batten and confirme Faith, though happely in euery respect they may not serue for the ground and foundation of Faith. Therefore*

A 4 fore

Ps. 126  
1. 2. 3.

## The Epistle

fore it is good for th<sup>e</sup> afflicted often to read in the Scriptures, of the troublous estates, as of whole Churches, so of the perplexed condition of particular persons in those Churches. Of whole Churches; first, of the bitter and tedious troubles of those poore Captives in Egypt, held in deed, under a long and strong bondage. Exod. 2. 23. and 5. 9. Also of the distressfull estate of the Church mentioned in the Booke of Hester. To obserue the beginnings, and growings of their troubles upon them. As of these; so also is it very behoofesfull for the afflicted, carefully to obserue, what distresses, the particular members of the same, hath been brought into; thereby to know and discerne, that they  
(suffer

## Dedicatorie.

*suffer not alone, but that in  
their sufferings they haue had,  
and haue, many companions,  
suffering with them, As S. Iohn  
saith, your Brother and Com-  
panion in tribulation. Reue.*

*1. 9. And therefore aduised-  
ly to peruse the Historie of Ia-  
cob, the Historie of Ioseph, of  
Iob, of Ionah; but especi-  
ally, the whole Historie of IE-  
SUS, the Author and finish-  
er of our Faith: thence taking  
knowledge of the low deepes,  
into which they were brought.*

*But is that all? shall we goe no  
farther? That would minister  
but a halfe comfort, might the  
distressed say: read therefore the  
stories of all these, with others  
more mentioned in the Bible,  
but vnto the end; and thou  
shalt also perceiue the end of all*

## The Epistle

- Psa. 37.** these to bee peace at the last.  
**37.** Though thou behold many  
Tragicall passages in the begin-  
ning and middle of their trou-  
bles, thou shalt see they all ever  
ended with a Comedie.  
Though their troubles were  
**Psa. 34.** great and many; yet at the  
**19.** length the Lord deliuered  
them out of them all. For that is  
to be marked which Iames the  
Apostle saith concerning Iob; it  
will ever hold true; you haue  
heard saith he of the patience of  
Iob; But staieth hee there?  
neither would he haue vs to stay  
there; therefore hee addes,  
and haue seene what end  
the Lord made; for the Lord  
(saith he) is very pitifull, and of  
tender mercy. Iames. 5. 11.  
So may I say, you haue heard  
of the troubles of Israel in E-  
gypt,

## Dedicatorie.

gypt, you haue heard of the  
distresses that Mordecai and  
his people were in, you haue  
hard of the troubles of Iacob, of  
Ioseph, Iob, and the rest:  
but haue ye not also seene what  
end the Lord made? Did hee  
not in the end deliuer them all,  
quite out of all their troubles?  
yes, for as the Lord is pittifull,  
so is he also faithfull: he will not  
faile nor forsake his people for  
his great names sake, because it  
hath pleased him to make them  
his people. 1. Sam. 12. 22.  
Therefore bee of good comfort  
thou troubled Soule.

To these (though in a farre  
inferiour degree) the afflicted  
may adde for the same ends and  
uses, such examples as are re-  
corded in Histories touching  
the afflictions of the Churches  
since

## The Epistle

since th' Apostles times, where-  
in they shall see the successe of  
all in the end to be certaine vic-  
torie. For in suffring they o-  
vercame: And in their lowest  
abasements had good cause al-  
waies to sing that Song of praise  
and triumph (and ever shall all  
the faithfull sing it,) Thanks be  
to God, which giveth vs the  
victorie through our Lord Je-  
sus Christ. 1 Cor. 15. 57.

And in all these things, we are  
more then Conquerors, through  
him that loved. Rom. 8. 37.

Amongst which, the Historie  
of the Martyrs, but especially  
those of our owne times do yeild  
such store and plentie of exam-  
ples in this behalfe, as none the  
like, since th' Apostles dayes.  
For their troubles were neuer  
so great, but Gods mercie and  
truth

## Dedicatorie.

truth was euer greater; both  
in preserving them safe in their  
troubles, and in the end delive-  
ring them out of them all. A  
small tast whereof (Right Ho-  
nourable) having at the first  
collected into this small volume  
for mine own private use, is now  
ready to be published for the use  
of many: but in regard I have  
long desired some fit oportunitie,  
which might giue mee accesse  
into your Honourable presence,  
both to make tender of that  
poore service which by due debt  
I owe your Honors, as also to  
giue some testimonie of thank-  
fulnesse for the sundry great fa-  
vours I have from my youth re-  
ceiued from you, I have presu-  
med to present the same first in-  
to your Honourable hands, that  
thence vnder both your names,  
and

Mans mi-  
serie, hath  
ever been  
Gods op-  
portunity.

## The Epistle

and favorable acceptance, it might as a poore pittance passe into the hands (especially) of gods poore in the land for whom nothing is prepared. And so with my vncessant prayer to GOD that he would euer fill each of your hearts with all ioy and peace in beleeuing, I humble end, resting

Your Honors, euer at  
commandement,

Clement Cotton.



TO  
ALL SVCH

as from a true heart  
delight to see the mightie  
power of Christ mag-  
nified in his Mar-  
tyrs, saluation.



*Eare Christi-  
an Reader ,  
who either wã  
test leiſure to  
read, or abili-  
ty to buy that  
rich and plentiſfull ſtorehouſe of  
Storie,*

## To the Reader.

Storie , Doctrine , and  
Comfort , the Acts and Mo-  
numents : penned by the most  
innocent hearted man of God ,  
and true NATHANAELL,  
M. IOHN FOXE : and  
yet knowing th'incomparable  
worth of the things contained  
therein, doest often wish thy  
selfe some of that pretious store  
for thy present vse, Loe here, a  
Mirrour fetched thence, which  
how so euer in regard of the  
smalnesse, it cannot shew thee  
all ; yet mayest thou here be-  
hold the choice of many memo-  
rable things ; which will yeeld  
thee sound comfort , and pro-  
fitable delight.

Accept then (good Reader  
I pray thee in stead of the grea-  
ter ) this little Institution of a  
Christian Martyr , with the  
same

## To the Reader.

*same mind with which it is now  
offred vnto thee, & use it to the  
same ends for which it was at the  
first framed into this so small a  
Volume: and if in reading the  
whole, or any part thereof, thou,  
or any of thine, doe reape but  
the least good; be thank-  
full therefore to thy  
good god, & helpe  
me with thy  
prayers.*

Thine ever in Christ,

C. C.

The

THE  
FAYTHEVLL  
*Soule, to her spouse*  
CHRIST.

*Cant. 6.*  
2. **I** Am my welbeloveds, &  
my welbeloved is mine.

*Cant. 8.*  
6. Set me as a seale on thine  
heart, and as a signet vpon  
thine arme : for *Loue* is  
strong as death : *Ielousie* is  
cruell as the graue : the  
coles therof are fiery coles,  
and a vehement flame.

*Verse 7.* Much water cannot  
quench *Loue*, neither can  
the flouds drowne it : if  
a man should giue all the  
substance of his house for  
*Loue*, they would greatlye  
contemne it.



**A** PREAMBLE  
*before the Booke.*

**H**Appy, happy,  
yea thrise, & e-  
verlastingly ha-  
py is that Soule  
which by Faith feeles it selfe  
hand-fastened vnto Christ!  
Though it meet with a  
prosperous estate in this  
world, it easily swels not:  
& if it meet with th'adverse  
things of the world, it easi-  
ly quales not. For it hath  
the word of Christ and the  
Spirit of Christ residing  
and

*The Preamble.*

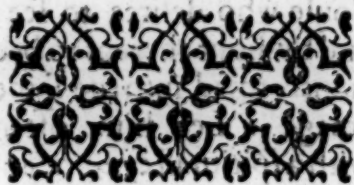
and dwelling in it. Shee is not to learne in whom shee hath believed: neither can shee euer bee finally forced from beleeuing. Bring her to triall, and prooue whether of the two; *Christ* or *Belial* she will embrace; offer her Gold to forgoe *Christ*, she greatly contemns it: Let the mighty terrifie with threats, she feares not their feare, nor is carefull vpon the perill of life, to giue them a direct answer: she regards not whippings; shee dreads not rackings: vpon honourable conditions shee esteemes the Prison a Pallace; fetters of iron, Ornaments of fine Gold: the darkeſt dungeon a delightſome dwelling; rather

*The Preamble.*

ther then shee will violate  
the chastitie of her *Faith* to  
CHRIST her onely *Spouse*,  
shee will willingly endure  
headding, and hanging;  
yea, burning and broyling:  
In a word, nothing can be  
able to separate this sweete  
Soule from that loue of  
GOD to her; which is in  
CHRIST Iesus her Lord.  
Now the Image of such a  
Soule who desires to see,  
and by sight thereof to bee  
transformed into the same  
image: Let him often  
with a spirituall eye, priet in-  
to this *Mirroure of Martyrs*,  
following: Where he shall  
behold their Faith victori-  
ous, their Hope liuely, their  
Peace passing all vnder-  
standing, their Ioy vnspea-  
kable

*The Preamble.*

Speakable and glorious :  
their Speech alwaies graci-  
ous, their prayers full of  
Fervor, their lues full of  
Beautie, their ends full  
of Honor : *This Ho-*  
*nor haue all his*  
*Saints.*





*Reuel. 7. 13.*

**W**hat are these?  
And whence come  
these?

*Verse 14.*

**T**hese are they that came  
out of great tribulation,  
and haue washed their long  
white Robes in the blood of  
the Lambe.

*Verse 15.*

**T**herefore are they in the  
presence of the throne of  
God, and serue him day and  
night in his Temple, and hee  
that

that sitteth on the throne will  
dwell among them.

Verse. 16.

**T**hey shall hunger no more,  
neither thirst any more,  
neither shall the sunne light on  
them, neither heat.

Verse 17.

**F**or the Lambe which is in  
the midst of the thron shall  
gouverne them, and shall lead  
them to the lively fountaines of  
waters, and G O D shall wipe  
away all teares from their eies.

Revel. 14. 12.

**H**ere is the patience of  
Saints : heere are they  
that keepe the Commandemēt  
of God, and the Faith of Iesus.

THE

1

# THE MIRROR OF the Martyrs.

*In a short view lively expressing and shewing the force of their Faith, the fervencie of their Love, the wisdom of their Sayings, the patience of their Suffrings, their Constancy, Comforts, and sweet meditations in the midst of all their Conflicts.*

*With their Prayers and preparation for their last farewell.*

*Bishop Hooper.*



*He Godly Bishop Hooper  
being brought  
unto the place  
where*

that sitteth on the throne will  
dwell among them.

Verse. 16.

**T**hey shal hunger no more,  
neither thirst any more,  
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*The Godly Bishop Hooper being brought unto the place where*

where he should suffer, seeing a Wardon lying vpon a stole to bee tendered vnto him if he should recant, cryed to them that stood by, If you loue my soule, away with it : If you loue my soule, away with it.

A blind Boy being suffered to come vnto him (after much entreaty) to conferre with him : *M. Hooper* hearing his talke, the water stood in his eies : Ah poore Boy said he, god hath taken from thee the sight of thy bodily eies, for what cause he best knoweth : but hee hath giuen thee another sight much more precious; for he hath endued thy soul with the eye of knowledge & faith, god gve thee grace  
that

that thou loose not that sight: for thē should'st thou be blind both in body and Soule.

The day before his Martyrdome, he spent the most of the day in prayer, vnlesse any were licenced to speake with him, amongst y<sup>e</sup> which Sir Anthony Kingston was one: who being brought into his Chamber found him at prayer, & at the first view of him, burst forth into teares. Maister HOOPER at the first blush knew him not. Then sayd Sir ANTHONY why my Lord, know you not me, an old friend of yours, ANTHONY KINGSTON?

Yes M. Kingston I know you well sayd M. HOO-

per & I am glad to see you in good health, & do praise God for it.

Kingston, But I am sorry to see you in this case: for as I vnderstand, you are come hither to die: But alas consider that life is sweet, and death is bitter. Therefore seeing life may be had, desire to liue: for life hereafter may doe good.

Hooper. Indeed it is very true. Kingston, I am come hither to die, & to end this life here; because I wil not gainsay y former truth I haue hertofore taught in this diocesse amongst you: & I thanke you for your friendly counsaile, though not so friendly as I could haue wished it. Life indeed is  
sweet

sweet, & death is bitter; but  
alas, consider that the death  
to come is more bitter, and  
the life to come more sweet  
Therefore for the desire &  
loue I haue to the one, and  
the feare and terror I haue  
of th'other, I doe not so  
much regard this death,  
nor esteeme this life: but  
haue settled my selfethrough  
the strength of Gods Spi-  
rit, patiently to pas through  
the tormēts & extremities  
of the fire now prepared  
for me, rather then to deny  
Gods word and truth.

**The night before he suffer-**  
**ed, his desire was to go to**  
**bed y<sup>e</sup> night betimes, saying,**  
that hee had many things  
to think on: & so did at 5. of  
the clocke, and slept one  
13 3 sleepe

ſleepe ſoundly, and beſto-  
wed the reſt of the night after  
in prayer. Being got vp in  
the morning, hee deſired  
that none ſhould come vnto  
him, that hee might be ſoli-  
tary till the hower of his  
death.

---

Bishop Ridley.

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**V**orthy Biſhoppe  
RIDLEY going to  
his burning at Oxford, loo-  
king backe eſpied M. Lati-  
mer coming after: to whom  
he ſayd, oh be ye there? yea  
ſayd father *Latimer*, haue  
after as faſt as I can. Be-  
ing come to the ſtake he ran  
to M. Latimer, imbraced  
him and kiſſed him, and (as  
they

they y<sup>e</sup> stood nere reported) comforted him, saying : Bee of good comfort Brother; for God will either asswage the furie of the fire, or else strengthen vs to abide it.

Being at the stake, he held up both his hands to Heaue & sayd: Oh heavēly Father, I giue thee most heartye thanks, that thou hast called me to be a professor of thee, even vnto death.

A fagot being brought which was kindled with fire and layd downe at M. Ridleyes feet, Father LATIMER spake on this manner to him : Be of good comfort M. Ridley, and play the man : wee shall by GODS grace light such a Candle this day in

England, as I trust shall never be put out.

By reason the fire was ill made, M. RIDLEY continued long in his torments, in so much as hee often cryed, I cannot burne, I canot burn: for *Christs* sake let the fire come to me: Lord haue mercy vpon me: let the fire come to me, I canot burne.

---

M. Iohn Philpot.

---

**T**he valiant seruant of Christ M. Iohn Philpot hauing y<sup>e</sup> newes of his death brought him by one of the Sheriffes men, that he must the next day be burned at a stake, said, I am ready: God graunt mee strength, and

and a joyfull resurrection.  
And so went to his chamber  
and powzed out his spirit  
vnto the Lord, giuing him  
most hearty thanks, that  
had made him woꝛthy to  
suffer foꝛ his truth.

As hee was entring into  
Smithfield, the passage was  
somewhat slowe, and two  
Officers tooke him vpp to  
beare him to the stake. The  
he sayd merrily, What? will  
ye make mee a *Pope*? I am  
content to go to my jour-  
neys end on foot. But first  
comming into Smithfield,  
he knialed downe there, say-  
ing these woꝛds, I will pay  
my vowes in thee O *Smith-  
field*.

*John Bradford.*

**H**OLY BRADFORD ha-  
ving newes brought  
him in great hast by the kee-  
pers wife of the Counter, y  
he should be burned the next  
day, & that his Chaine was  
a buying : with that put off  
his Cap, & lifting vp his eyes  
to Heauen, said : I thanke  
God for it: I haue long loo-  
ked for this time, and ther-  
fore it cometh not to me  
now sodainely ; but as a  
thing expected every hour,  
the Lord make me worthy  
thereof. After which hee  
went alone, and prayed se-  
cretly a long time.

A little before they carried  
him

him from the Counter to  
Delegate, he made a notable  
prayer of his farewell, with  
such plentie of teares, and a  
boundance of the spirit of  
prayer, that it rauished the  
minde of the hearers.

Also when he shifted him-  
selfe with a cleane shirt that  
was made for his burning,  
hee made such a prayer of  
the wedding garment, that  
some there present so admi-  
red him, that their eies were  
no lesse thozoughly occupied  
in beholding him, then their  
eares gaue place to the hea-  
ring of his prayers.

At his departing the chā-  
ber, hee made in like sort a  
prayer, in which hee behe-  
mently desired of God that  
his wordes might not bee  
spoken

spoken in vaine.

¶ His behauiour at his death.

**M**<sup>R.</sup> Bradford, cōming to the stake fell flat vpon his face, praying the space of one minute of an hower, the Sheriffe willed him to make an end, because the presse was great: at that word standing vpon his feet, he tooke a fagot in his hand and kissed it, and so likewise the Stake: so putting off his rayment, he went to the Stake holding vp his hands, and casting vp his countnāce to heauē, sayd thus, *O England, England, repēt thee of thy sins, repēt thee of thy sins, &c.*

**To**

**U**n to the young man that  
 suffered with him hee sayd,  
 Be of good cōfort brother  
 for wee shall haue a merry  
 Supper with the Lord this  
 night, & spak no more words  
 that any man heard, but im-  
 bracing the reeds, said thus,  
 Straight is the way & nar-  
 row is the gate that leadeth  
 vnto life eternall, and few  
 there be that find it.

*M. William Tims.*

**W**illiam Tims being  
 conuented before  
 Bōner & Winchester: Tims  
 sayd the Bishops; thou hast  
 a good fresh spirit, it were  
 well if thou hadst learning  
 to thy spirit: Yea my Lords  
 said

said *Tims*, & it were wel also  
that as you be learned mē;  
so yee had a good Spirit to  
your learning.

---

Bishop *Latimer*.

---

**R** Euerend LATIMER  
writes thus to Bishop  
Ridley, Lo Sir, I haue blot-  
ted your papers & play'd the  
foole egregiously: but so I  
thought it better, then not to  
fulfill your request at this  
time. Pardon me and pray  
for me: pray for me, pray  
for me I say. For I am som-  
times so fearefull that I  
could creepe into a mouse  
hole: Sometimes god doth  
visit mee againe with his  
Cōforts. So he is cōming  
and

and going, comming & going; to teach me to know mine owne infirmitie, that I might thanke him who is worthy, least I should rob him of his glory, as many do, & almost all the world, fare yce well.

*The 3 requests which  
Father Latimer was  
wont to make.*

**T**he first was, that as **G O D** had appointed him to be a Preacher of his word; so also he would giue him grace to stand to his Doctrine vnto the death, & that hee might giue his heart blood for the same.

The Second was, that **G O D** of his mercy would restore

**I**  
His blood  
violently  
gushed  
out of his  
heart, at  
his burning  
at  
Oxford.

**2**

restore his Gospell to England once againe: and these words once againe; once againe, he did so inculcate & beat into y<sup>e</sup> eares of y<sup>e</sup> Lord, as though he had sene God face to face, and would haue no nay.

3

His third request was for the Lady Elizabeth our late Soueraigne, whome in his praier he was wot to name, & euen with teares begged of God, that shee might liue to be a comfort to this comfortlesse Realme.

---

*Bishop Ridley.*

---

**R**IDLEY writes thus in a Letter to Bradford, we take enery day to be called

called on : I weene I am  
the weakest many waies of  
our company : and yet I  
thanke our Lord God and  
heauenly Father through  
Christ, that since I heard of  
our deare Brother Rogers  
departing, & his stout Con  
fession of *Christ* and his  
truth euē vnto death, mine  
heart blessed be God reioi-  
ced so in it; that since that  
time (I say) I neuer felt any  
lumpishnes nor heavines  
of heart, as I grant I haue  
felt sometimes before : O  
good Brother *Bradford*  
blessed bee God for thee,  
and blessed bee the time  
that euer I knew thee.

Iohn

*John Rogers.*

**M**AISTER ROGERS  
that Morning hee  
should be burned, being in  
a sound sleepe, was hardly  
awakes with much thog-  
ging, when the keepers wife  
came sodainely vppe to giue  
him warning of his burning  
At length being awaked, &  
bid to make hast, Nay then  
said he, and if it be so, I shal  
not need too tie my points.

The Sunday before hee  
suffred, hee dranke to Ma.  
HOOPER being then in a  
Chamber vnderneath him  
in Petigate, and bad them  
commend him to him, and  
to

to tel him, that there was never little fellow wold better sticke to a man, then hee would stick to him : supposing they should haue been burned together.

---

*Laurence Saunders.*

---

**M**R. SAVNDERS at the time of his first examination befoze STEVEN GARDINER, reported to his bed-fellow that lay with him the night following, that in the time of his examination, he was so wonderfully comforted, that not only in his spirit, but also in body he receiued a certaine tast of that holy communion of Saints; whilst a most pleasant

fant refreshing issued from every part & mēber of his body vnto the seat of the heart, & frō thence did eb and flow too and fro vnto all the parts againe.

**In a Letter to his Wife:**  
faine wold this flesh make strange of that which the spirit doth imbrace. Oh Lord, how loath is this loitring sluggard to pas forth into Gods path ! It facieth forsoth much feare of fray-bugs? & were it not for the force of Faith, which pulleth it forwards by the raines of Gods most sweet promise ; and hope which pricketh on behind ; great adventure there wold be of fainting by the way. But blessed and euerlastingly  
blessed

blesſed be that heauēly Father of ours, who in his Chriſt our ſufficient Saviour, hath vouchſafed to ſhine in our hearts by the light of his knowledge in the face of Ieſus Chriſt.

His Wife cōming to viſit him in priſon, was forbidde to enter the priſon; by reaſon wherof the keeper tooke the little babe ſhee had in her armes and caried him to his father. Laurence Saunders ſeing him reioyced greatly, ſaying, that hee eſteemed more of ſuch a boy, then if 2000. l. ſhould bee given him. And to the ſtanders by which praiſed the goodlines of the child, he ſayd, what man fearing God, would not looſe this life preſently, rather

rather then by preseruing  
it here, he should adiudge  
this boy to be a bastard, &  
his wife an Whore, & him-  
selfe an Whoremonger, yea  
were there no other cause  
why a man of my estate  
should loose his life, yet who  
wold not giue it to auouch  
this child to be legitimate,  
& his mariage to be lawfull  
and holy.

Being come to the stake  
where he was burned, hee  
fell prostrate to y<sup>e</sup> ground &  
prayed : And rising vp a-  
gaine, hee tooke the stake in  
his armes to which he should  
be chained, & kissed it, say-  
ing, Welcome the Crosse  
of *Christ* : Welcome euer-  
lasting life.

*Robert*

*Robert Glover Gen.*

**M**R. GLOVER a day  
or two before hee  
should bee burnt, felt his  
heart so lumpish and hea-  
vy, that hee found in him-  
selfe no aptnes nor willing-  
nesse to die, but rather a  
dulnesse of Spirit full of  
much discomfort to beare  
the bitter Crosse of Mar-  
tyrdome ready now to bee  
layd vpon him: Where-  
vpon, fearing in himselfe  
least the Lord had utterly  
withdrawen his wonted fa-  
vour from him; he made  
his moane to one AVGVSTINE  
BRENHERE his  
deare friend, signifying un-  
to

to him how earnestly hee had prayed vnto the Lord, and yet could receiue no motion nor sence of any comfort from him.

To whome the sayd Austen answering, desired him patiētly to waite the Lords leisure, howsoeuer his present feeling was; and to play the man, nothing doubting but the Lord in due season would satisfie his desire with plentie of Consolation, whereof hee sayd hee was right certaine and sure: and therefore desired him whensoever any feeling of Gods heauenly mercies should beginne to touch his heart, that hee would giue him some signe thereof.

The

The next day when the time of his Martyrdom was come, and as hee was going to the stake and come to the sight of it, albeit all the night before praying for comfort and courage, hee felt no answer of his prayer: sodainely hee was so mightily replenished with the comfort of Gods holy Spirit and heavenly ioyes, that hee cryed out clapping his hands to to AVSTEN saying these wordes, hee is come *Austen*, he is come, hee is come: and that with such ioy and alacritie as one seeming rather to bee risen from some deadly danger to liberty of life, then as one passing out of this world by any paines of death.

death.

*M. Iohn Lambart.*

**I**ohn Lambart having  
his nether parts consu-  
med with fire, lifting uppe  
such hands as hee had, and  
his fingers ends flaming  
with fire, cryed to the people,  
None but Christ, None  
but Christ.

*Adam Damply.*

**T**his good man being  
aduerti'd by his kee-  
per that his execution drew  
nere, was neuer sene to  
quale, but was as merrie,  
and ate his supper that  
night

night as chearefully as euer  
 he did in all his life; at which  
 his keeper and the rest of the  
 prisoners wondring, asked  
 him how he could take such  
 newes so chearefully : And  
 my Maisters saith he, doe ye  
 think I haue bin thus long  
 Gods prisoner in the Mar-  
 shalsey, and haue not yet  
 learned to die? Yes, yes, I  
 doubt not but GOD will  
 strengthen me therein.

---

*Kerby Martyr.*

---

**O**pe KERBY being  
 councelled by Master  
 WINKFIELD to pittie  
 himselfe, and to take no  
 more vpon him then he  
 C 2 should

Should be able to perfoꝛme: the fire saith hee is hot, the terrour is great, the paine will be extreamē, and life is sweet. To whom Kerby answered, M. Winkfield, be at my burning, and you shall say, there standeth a Christian Souldier in the fire. For I know that fire, and Water, Sword, and al other things are in y<sup>e</sup> hands of God, who will suffer no moze to be laid vpon vs thē hee will giue strength to beare.

---

*Thomas Bilney.*

---

**M**R. THOMAS BILNEY being put in mind, that though the fire which hee should suffer the  
next

next day should bee of great heat vnto his body, yet the comfort of Gods Spirit should coole it to his euermore comfort and refreshing: At those words putting his finger towards the flame of the candle then burning before them (as also hee diuers times did) and feeling the heat thereof, O said he I feele by experience & haue known it long by Philosophy, that fire by Gods ordinance is naturally hotte, but yet I am perswaded by Gods holy word, & by the experience of some spoken of in the same, that in the flame they felt no heat, and in the fire they felt no consumption: And I constantly beleeue, that howsoeuer

the stubble of this my body shalbe wasted by it, yet my Soule and Spirit shal be purged thereby. A paine for the time : after which notwithstanding followeth vnspeakable Ioy. And then entreated notably vpon the first and second verses of the 43 Chapter of Esaias, which sentences for the ioy & comfort some of his friends took in them, caused them to be faire written out ; the comfort whereof they left not to their dying day. The sayd BILNEY being visited by certaine of his friends the night before he suffered, they found him eating an Ale-brew with such a cheerefull heart and quiet minde, as made them wonder thereat, saying,

saying, they were not a little glad to see him at that time so cheerefully to refresh himselfe. To whom hee made this answer, Oh said he, I follow the example of the Husbandmen in the countrie, who hauing a ruinous house to dwell in, doe yet bestow cost as long as they remaine in it, to vphold the same : And so doe I now with this ruinous house of my body; refreshing the same as you see with these good creatures of God.

*James Baynam.*

**T**HIS BAYNAM as hee stood at the stake in the midst of the flaming fire, which fire had halfe consu-

consumed his armes and his  
legges, hee was heard to  
speake these words, O ye  
Papists. Behold ye looke  
for Miracles, and heere ye  
may see a Miracle, for in  
this fire I feele no more  
paine then if I were in a bed  
of down; but it is to me as  
sweet as a bed of Roses.

An.  
1525.

*Henry Voes.*

**T**he like speech I finde  
of a young man burnt  
at Bruxels, who when the  
fire was kindled at his feet,  
sayd, me thinks you strew  
Roses vnder my feete.

*Hugh*

*Hugh Laverocke.*

**T**HIS Laverocke a lame  
Creple, and IOHN AP-  
PRICE a blind man, being  
chained both of them to the  
stake; Laverocke casting  
away his Crutch, and com-  
forting his fellow Martyr,  
sayd, Be of good comfort  
my brother, for my L. of  
*London* is our good Phisit-  
on, He will shortly cure vs  
both: thee of thy blindness,  
and me of my lameness.

*William Hunter.*

**W**ILLIAM HUN-  
TER appzntice of  
C 5 the

the age of 19 yeares standing at the stake, sayd, Son of God shine vpon me: and immediately the Son in the Element shone out of a dark cloud (for it was a gloomie day) so full in his face, that hee was constrained to turn his face an other way. The said WILLIAM HUNTER being brought downe from London to be burnt, remained by the way two dayes at Burntwood, whither his Father and Mother came to comfort him, who heartely desired of God that he might continue in the good way he had begun, vnto the end; and his mother sayd vnto him, that she was glad she was euer so happy as to beare such a Sonne who could  
find

find in his heart to loose  
his life for Christs sake.  
**Then** sayd William to his  
**Mother** : For my little  
paine which I shall suffer  
which is also but for a mo-  
mēt, Christ hath promised  
me Mother (saith he) a  
Crowne of life. And may  
not you bee blad of that  
Mother ? **With that** his  
**Mother** kneeled downe on  
her knees, saying, I pray  
God strengthen thee my  
Sonne vnto the end. And  
I think thee as well bestow-  
ed as any Child that euer I  
bare. **At which words M.**  
**Higbed** (one that was then  
to suffer for the same cause)  
toke her in his armes, say-  
ing, I reioyce much to see  
you in this mind, & you haue  
god.

God cause so to doe.

*Robert Samuell.*

**M**R. ROBERT SAMUELLE Minister, was kept in streight prison by the Bishops Chancello<sup>r</sup> of NORVVICH: Where in he was chained boult vp right to a great Post, in such sort, that standing only on tip-toe, hee was faine to stay vp the whole poysse of his body thereby. And to make amends, they added a farre greater torment, keeping him without meat and drinke, whereby hee was miserably vexed with hunger and thirst, sauing that hee had allowed him euery  
Day

day two or thre mouthfuls  
of bread and thre spoonfuls  
of water, rather to reserve  
him to further torment, then  
to preserve his life. O the  
worthy constancie of the  
Martyr! O pittilesse hearts  
of the Papists, worthy to  
be complained of before God  
and nature! O the won-  
derfull strength of Christ in  
his Martyrs! How oft-  
times would hee haue drunk  
his owne water, but his bo-  
dy was so dryed vp with  
long emptines, that he was  
not able to make water, no  
not so much as one drop.

Now after hee had beene  
thus long famished with  
hunger (see a strangething  
that happened to him, of  
which

which himselfe was the re-  
 porter) he fell as it were in-  
 to a slumber, at which time  
 one clad all in white, seemed  
 to stand befoze him : which  
 ministred comfort vnto him,  
 by these words, Samuel, Sa-  
 muell be of good cheare, &  
 take a good hart vnto thee:  
 for after this day, thou shalt  
 never hunger nor thirst :  
 Which thing came euen to  
 passe accordingly : for spee-  
 dily after hee was burned  
 and from the time till hee  
 should suffer hee felt neither  
 hunger nor thirst.

---

*Cut. Simpson, Deacon.*

---

**C**Vtbert Simpsons pa-  
 tience was thus com-  
 mended.

mended by Bishop Boner:  
ye s<sup>e</sup> saith BONER what a  
personable man this is: and  
touching his patience, I say  
vnto you, that if hee were  
not an Hereticke, I would  
affirme that he were a man  
of the greatest patience that  
euer yet came befoze mee.  
For I tell you, hee hath been  
thrice racked in one day. Al-  
so in my house hee hath felt  
somesorrow, and yet I ne-  
uer saw his patience bro-  
ken.

The day befoze he was rō-  
deinned (being in the stocks  
in the Bish: colehouse) Clo-  
ney his keeper came in with  
the keyes about 9 of the  
clocke at night after his v-  
suall manner, to view his  
pyson, and to see whether  
all

all were present: who when he spied the sayd Curbert to be there, departed againe, locking the doores after him.

Within two howres after at a 11 of the Clocke towards midnight (whether awake or in a slumber I can not say) hee heard one coming in, first opening the outward doore, then the second, and after the third doore, and so looking in to the sayd CVTBERT, having no Candle nor Linke that he could see, but giving a brightnes and light most comfortable and ioyfull to his heart, saying, Ha, vnto him; and departed away againe. Who it was hee could not tell. But this he  
de.

declared foure or fūe times  
with his owne mouth to one  
M<sup>r</sup>. AVSTEN, to his wife,  
and THOMAS SAMPSON,  
besides many others in New  
gate, a litle before his death.  
At the sight whereof he recei-  
ued such a ioyfull comfort,  
that hee also expessed no lit-  
tle ioy and solace in telling  
of it.

---

*John Rough.*

---

**M**R. JOHN ROUGH  
Minister, hauing  
bin at the burning of one  
AVSTON in Smithfield, re-  
turning homeward meete  
M<sup>r</sup>. FARRAR a Merchant  
of Hallifax, who asked wher  
hee had bene? I haue been  
saith

saith he where I would not  
 for one of mine eyes but I  
 had bin. Where haue you  
 been said M. FARRAR?  
 Forsooth saith hee, I haue  
 been to learne the way. And  
 so told him the whole mat-  
 ter of the burning of AV-  
 STO, where shortly after  
 hee was burnes himselfe.

---

*D. Rowland Taylor.*

---

**M**R. Doctor TAY-  
 LOR being come  
 to Chelmesford in the way  
 towards his Partrydome,  
 was receiued there of the  
 Sheriffe of SVFFOLKE to  
 conduct him to HADLEY  
 to be burnt. At supper the  
 Sheriffe of ESSEX labou-  
 red

red him with might and  
maine to haue him retorne  
to the vnitie of the Catho-  
lique Romish Church, af-  
firming that that which hee  
spake, proceeded of a good  
heart and good will towards  
him, and therebpon dranke  
to him : The Yeomen of  
the Guard also said, vppon  
that condition **M. Doctor**  
we all drinke to you. When  
they had all dranke, and  
the Cup was come to him,  
hee stayed a while as one  
studying what answer hee  
might giue. At length hee  
spake thus to them, **M.**  
**Sheriffe,** and my maisters  
all, I hartely thanke you  
of your good will. I haue  
giuen eare to your wordes.  
And to bee plaine with you

I

I doe perceiue that I haue  
 boene deceiued my selfe, and  
 am like to deceiue a great  
 many at Hadley of their ex-  
 pectation. At which speach  
 they all reioyced, yea good  
 M. Doctor said the Sheriffe,  
 it is the comfortablest word  
 you spake yet. Why should  
 yee cast alway your selfe in  
 vaine, play a wise mans part  
 and I dare warrant you,  
 you shall haue fauour. And  
 then they began to pray him  
 to explaine his meaning fur-  
 ther vnto them.

Then said Doctor TAY-  
 LOR, I will tell you how I  
 am deceiued my selfe, and  
 how I think I shall deceiue  
 a great many. I am as you  
 see a man that hath a great  
 Carkasse which I thought  
 should

should haue been buried in  
HADLEY Church-yard,  
had I dyed in my bed as I  
well hoped I should haue  
done : but therein I see I  
was deceiued : And there  
are a great many of worms  
in HADLEY Church-yard  
that should haue had iolly  
feeding vpon this Carkasse  
which they haue long loo-  
ked for. But now I know  
we be deceiued, both I and  
they: for this carkasse must  
bee burnt to ashes, and so  
shall they loose their baite  
and feeding which they ex-  
pected.

The same Morning in  
which hee was called vpp by  
the Sheriffe to go to his bur-  
ning about 3 of the clocke in  
the morning, being sodainly  
awaked

awaked out of his sound  
 sleepe, hee sate vp in his bed  
 and putting on his Shurt, he  
 had these words; speaking  
 somewhat thicke after his ac-  
 customed manner, Ah hor-  
 son theeues, Ah horson  
 theeues, robbe God of his  
 honor, robbe God of his  
 honor.

Being risen and tying  
 his points, he cast his armes  
 about a balke which was in  
 the Chamber betwene M.  
 BRADFORDS bed and his,  
 and clasping his hands a-  
 bout it; M M. BRADFORD  
 said he, what a great swing  
 should I giue, if I were han-  
 ged?

Being come within two  
 miles of HADLEY, he de-  
 sired to light off his horse to  
 make

make water: Which done,  
he leapt and fetcht a friske  
o2 twain as men commonly  
do in daunsing, why M.  
Doctor sayd the Sheriffe,  
how doe yee now? well I  
thanke God M. Sheriffe  
sayd he, neuer better, For  
now I know I am almost at  
home, I lack but 2 stiles to  
go ouer, and I am even at  
my fathers house. But M.  
Sheriffe, shall wee not goe  
through Hadley? Yes, you  
shall sayd the Sheriffe.

Then sayd he, O God I  
thanke thee that I shall yet  
once ere I dye see my flock  
whom thou Lord knowest  
I haue most deerely loued,  
and truely taught. Good  
Lord blesse them, & keepe  
them stedfast in thy truth.

At

At the time of his degra-  
ding by Bishop Boner bee-  
ing furnished fully with all  
his attire according to their  
ridiculous custome, he set  
his hands by his side wal-  
king vp and downe, & sayd:  
How say ye now my Lord,  
am I not a goodly foole?  
How say yea my maisters?  
If I were now in Cheap,  
should I not haue boyes e-  
nough to laugh at these a-  
pish toyes, & toying trum-  
peries? When al his trinkets  
were taken from him, he said  
good Lord deliuer me from  
you: and going from them  
vp to his chamber, he sayd,  
good Lord deliuer me fro  
you, good Lord deliuer me  
from you.

*John*

*John Leafe.*

**T**HIS IOHN LEAFE  
 a Prentise to one  
 Humphrey Gawdy  
 Tallow Chandler,  
 who was burned with M<sup>r</sup>.  
 John Bradford, had 2 bills  
 sent him into the Counter in  
 Breadstreet after his iudge-  
 ment, th' one containing a re-  
 cantation, th' other his con-  
 fession : to know to which  
 of them he would subscribe.  
 Hearing first the bill of his  
 recantation read vnto him,  
 (because hee could neither  
 write no2 reade himselfe)  
 that hee refused : and when  
 he heard th' other read vnto  
 him, which he liked well off,

D

in

in stead of a pen, he tooke a pinne, and so pricking his hand, sprinkled the blood vppon the sayd bill, willing the reader thereof to shew the Bishop, that he had sealed the same with his blood already.

---

*Richard Woodman.*

---

**T**he conflicts which Richard Woodman had with the feare of death, recorded in his own words as followeth.

Then 3 daies after, my Lord Chamberlaine sent 3 of his men to take mee, whose names were Deane, Jeffrey, and Frauncis, I beeing at plough with my folkes,

folkes, right in the way as they were comming to my house, least mistrusting them of all other, came vnto them & asked them how they did. And they sayd they arrested me in the King and Quænes name, and that I must goe with them to my Lord Chamberlaine their Maister. Which wordes made my flesh to tremble and quake, in regard the thing was sodaine. But I answered them, that I would goe with them. Yet I desired them to goe with mee to my house that I might breake my fast, and put on some other geate: And they sayd I shold. The I remembred my selfe saying in my heart, why am I thus  
D 2      afrayd?

afraid? They can lay none euill to my charge, If they kill mee for well dooing, I may think my selfe happy. I remembred how I was contented gladly to die before, in that quarrel, and so haue continued euer since, and should I now feare to die? God forbid I should, for then were all my labour in vaine.

So by & by I was perswaded I praise god, considering it was but the frailty of my flesh which was loth to forgoe my wife, childezen and goods: for I saw nothing but presēt death before mine eyes. And as soone as I was perswaded in mine heart to die, I regarded nothing in this world but was as merry glad,

glad, & ioyful I praise God,  
as euer I was. This battaile  
lasted but a quarter of an  
houre, but it was sharper for  
the time then death I dare  
say.

*M. Glouer.*

**R**Obert Glouer had a  
contrary effect in his  
troubles, as his owne words  
testifie. After I came into  
prison (saith he) and had repo-  
sed my selfe a while, I wept  
for ioy and gladnes my belly  
full, musing much of the  
great mercies of God, and  
as it were, saying thus vnto  
my selfe, O Lord who am I  
on whom thou shouldst be-  
stow thus thy great mercie,  
to be numbred among thy

D 3

Saints,

Saints, which suffer for thy Gospell sake? And so beholding on the one side my imperfection, vnablenes, sinfull miserie, and vnworthines; and on th'other side the greatnes of Gods mercie, to be called to so high promotion, I was as it were amazed & overcome for a while with ioy and gladnes, concluding thus with my selfe in mine heart, O Lord thou shewest power in weaknes, wisdom in foolishnesse, Mercy in sinfulness: who shall let thee to choose wher and whom thou wilt? As I haue euer zealously loued the professiō of thy word, so haue I euer thought my self vnworthy to be partaker of th'afflictions of the same.

The

The same Robert Glover, at an other time was much discouraged by Satan not to perseuere in his suffering, suggesting to him his vnworthines to suffer for Christ and his Gospell, but these his suggestions were thus repelled by him.

What were al those whom God in former time chose to bee his witnessses? were they not men subiect to sin and imperfection as other men be? All we saith *Iohn* haue receiued of his fulnes. They were no bringers of any goodnes to God: they were altogether receiuers. They chose not God first, but he chose them. They loued not God first, but he loued them, yea when they

were enemies to him, and full of sinne. Hee is and wilbe the same God still: As rich in mercie, as mighty, as ready, as willing to forgiue sinnes now without respect of persons, as hee was then; and so wilbe to the worlds end, to all that call vppon him. It is no arrogancy, nor presumption in any man to burthen God with his promise, challenging his ayd and assistance in all perils & dangers; calling vpon him in the name of Christ, for whose sake, whosoever cometh to the father, is sure to receiue more then he can wish or desire.

I also answered þe enemy on this manner: I am a sinner & therefore vnworthy to be a Martyr.

Martyr. What then? must I deny Gods word, because I am a sinner; & not worthy to professe it? What bring I to pas in so doing, but adding sin to sin? What is a greater sin thē to deny the truth of Christs Gospel? I might also by the like reaso<sup>n</sup> forbear to do any of gods cōmandements; when I am prouoked to pray, th'emie may say vnto me, thou art not worthy to pray, and therefore I shall not pray. I shall not forbear to steale, &c. because I am not worthy to do any of Gods cōmandements. These be delusions of the Deuill, which must be overcome by cōtinuāce of prayer, & with the word of god applied according

D 5      ding

ding to the measure of eue-  
ry mans gift.

*George Wise-heart.*

**T**his Wiseheart a Scot-  
tishman (rightly so cal-  
led in regard of that true  
wisedome of the spirit wher-  
with his heart was filled,)  
being come to the place of  
execution, the hangman  
came vnto him vppon his  
knees, crauing forgiveness  
of him. To whome he an-  
swered, come hither to me :  
when he was come nie him,  
hee kissed his cheeke, & sayd,  
loe here is a signe that I for-  
giue thee; my hart do thine  
office. And by and by hee  
was put vppon the Gibbet  
and

and martyred.

*Walter Mill.*

**W**alter Mill a Scot-  
tish Minister being  
disturbed in his prayer in the  
time of his examination, ha-  
ving ending the same, sayd ;  
wee ought more to obey god  
then Men. I serue one more  
mighty, even th' omnipotent  
Lord. And where ye call me  
Sir Walter, they vsually cal  
me Walter, and not sir Wal-  
ter. I haue been one of the  
Popes Knights too long.

Being threatned with  
the sentence of death : I  
know I must die once sayth  
he, and therefore as Christ  
sayd to Iudas, *Quod facis,*  
*fac*

*fac citius.* Ye shal know, that  
I will not recant the truth ;  
for I am Corne, I am no  
Chaffe: I will not be blown  
away with the wind, nor  
burst with the flaile : I will  
abide both.

---

*Patrick Hamleton.*

---

**M**<sup>R.</sup> Patrick Hamleton  
being in the fire, was  
heard by certaine faithfull  
men of credit then alieue,  
there to cite and appeale the  
black frier Campbell that  
accused him, to appeare be-  
fore the high God as gene-  
rall Iudge of all men, to an-  
swere to the innocency of  
his death, and whether his  
accusation were iust or no  
betweeu

betwene that and a certaine day of the next Moneth which he ther named. Moreover, by the same witness is testified, that the said Fri-er died immediately before the same day came, without remorse of conscience that hee had persecuted the poore Innocent.

---

*Robert Farrar.*

---

**B**ishop Farrar being visited of a Knights sonne called Richard Iones a little before his death, the sayd Richard seemed much to lament the painfullnes of the death he had to suffer. To whom y Bishop answered, that if he saw him once to stirr in the paines

paines of his burning, hee should giue no credit to his doctrine. And as he said, so he right well performed the same: For so patiently hee stood, that he neuer moued but euen as he stood holding vp his stumpes of his hands, so he still continued, till one *Richard Granell* with a staffe dashed him vpon the head, and so stroke him downe into the fier.

---

*Rawlins Whight.*

---

**T**his Whight a fisher-  
man, a very aged man  
in the Towne of *Cardiffe* in *Wales*, grew  
very expert in the Scrip-  
tures by the helpe of a lit-  
tle

the boy hee had, being his  
own Sonne, who daily read  
the same to him euery night  
after supper, Sommer and  
Winter, and now and then  
some other good Booke. In  
which kind of vertuous ex-  
ercise the old man had such  
delight and pleasure, that as  
it seemed, he practised himself  
rather in the studie of the  
Scripture, then in the trade  
or science which before time  
he had vsed so that Rawlins  
within few yeares, in y<sup>e</sup> time  
of King Edward, by the help  
of his little boy, as a speciall  
Minister no doubt appoin-  
ted by GOD for that pur-  
pose, profited and went  
forward in such sort, that  
hee was not onely able to  
resolue himselfe touching  
his

his former blindnesse and  
ignoꝛance (foꝛ by all likeli-  
hood he was befoꝛe King  
E D W A R D S dayes a  
Papist) but was also able  
to admonish and instruct o-  
thers. So as when occasi-  
on serued, he would go from  
one place to another visiting  
such as he had best hope in.  
And thus in that Countrey  
became a notable p:ofessor  
of the truth, being at all  
times and in all such places  
not without the helpe of his  
little boy. And to this his in-  
dustrie G O D added to him  
a singular gift of memoꝛie,  
so that by the benefit there-  
of he could and would doe  
that in alleaging and re-  
hearsing the text, which  
men of riper knowledge by  
their

their notes and other helpes  
of memorie could hardly ac-  
complish. In so much that  
vpon alleaging some place  
of Scripture, he was able  
very often to cite the Booke,  
the lease, yea and the very  
sentence: such was the wo-  
derfull worke of GOD in  
this simple and vnlearned  
Father.

In the dayes of Quene  
MARIE it so fell out, y  
GOD called him not onely  
formerly to beleue in him,  
but the to suffer for his sake:  
in which his sufferings, the  
Lord endued him with in-  
uincible cōstancy, in so much  
as being conuented befoze  
the Bishop of Landaffe, The  
Bishop wold needs with his  
company fall to prayer in his  
Chappell

Chappell, to see ( as he sayd )  
 if **G O D** would turne the  
 poore Mans heart : which  
**R A W L I N S** hearing ,  
 sayd , now you deale well  
 my Lord , and like a good  
 Bishop indeed. So to ther-  
 fore my Lord , pray you to  
 your God, and I will pray  
 to my **G O D** : I know that  
 my God wil heare my pray-  
 er , and performe my desire.  
 By and by the Bishop and  
 his men fell to prayer. And  
 Rawlins turning him to a  
 pew somewhat nare , fell  
 down vpon his knees cower-  
 ing his face with his hands.  
 Being al risen from praier :  
 The Bishop sayd , now  
 Rawlins how is it with thee?  
 wilt thou reuoke thine o-  
 pinions, or no? Surely said  
 Rawlins;

Rawlins; my Lord, Rawlins  
you left me, and Rawlins  
you find me, and by Gods  
grace Rawlins I will con-  
tinue.

The Bishop seeing this  
prayers tooke none effect was  
perswaded by some about  
him ( befoze he read the sen-  
tence ) to haue a masse, think-  
ing that GOD would ther-  
by worke some Miracle vpon  
the old man. When RAW-  
LINS heard the sacring  
bellring, (as the vse is) hee  
rose out of his place & came  
to the quier dore, and there  
standing a while turned  
himselſe to the people spea-  
king these wordes; Good  
people, if there be any bre-  
thren amongst you, or at  
the least, if there be but one  
Brother

brother amongst you, let that same one beare witnes at the day of iudgement, that I bow not to this Idoll, meaning the host the Priest held over his head.

Hearing that the time of his burning drew nere, hee sent to his wife willing her to prouide him his Wedding garment, in which he ment to be burned, meaning his Shirt. Being brought out of prison and seeing himselfe guarded with a great company of bills and gleaues, he said Alas, what needs all this adoe? I will not start away by GODS grace: but with all my heart and mind I giue vnto GOD most hearty thanks that hath made

made mee worthy to abide all this for his holie namesake.

At the sight of his Wife and Childzen whome hee saw in the way as he went to be burnt, it so pierced his heart, that his teares trickled downe his cheekes: but suddainely misliking his infirmitie, hee began to be angry with himselfe, and striking himselfe on the brest with his hand, vsed these words, Ah flesh, staiest thou me so? would'st thou faine preuaile? well, I tell thee do what thou canst, thou shalt not by Gods grace get the victorie.

When he came to his fight of the stake, hee set himselfe forwards very boldly, but  
in

in going towards it, he fell  
downe vpon his knees and  
kissed the ground, and in ri-  
sing againe, the earth a little  
sticking vpon his nose, hee  
said these words, Earth vnto  
Earth, and dust vnto dust :  
thou art my Mother, & vn-  
to thee shall I returne. **Thē**  
went hee cherefully and  
very ioyfully vnto the stake,  
setting his backe close vnto  
it, and when hee had stood  
there a while, casting his  
eye vppon the Reporter of  
this Hystorie, and calling  
him to him, sayd, I feele  
a great fighting betweene  
the flesh and the Spirit,  
and the Flesh would very  
faine get the Masterie :  
**A N D** therefore I pray  
if you see mee any thing  
tempted,

tempted, hold vp but your finger to mee, and I trust I shall remember my selfe.

---

The Reporter.

---

**T**here was obserued in this good father going to his death, and standing at the stake, a wonderfull change in nature. For whereas hee was wont before to go stooping, or rather crooked through the infirmity of age and hauing a sadde countenance, and feeble complexion and withall a feeble and soft voice and gesture: Now hee went and stretched vp himselfe and bare withall a most pleasant countenance, not without great courage, both

both in speach and behauiour.

---

*Thomas Spurdance.*

---

**T**his Spurdance being asked of the Bish. whē he was at masse, and receiued the Ceremonies of the Church, answered.

Peuer sayd hee since I was bozne.

No ? said the Bishop, how old art thou ?

He sayd I thinke fforty.

Why, how bled you your selfe 20. yeares agoe said the Bishop ?

As ye doe now, said hee.

And euen now quoth the Bishop, hee sayd, hee bled not the Ceremonies  
since

Since hee was borne.

No more I haue my Lord  
sayd hee, since I was borne  
againc. *Iohn. 3.*

---

*Elizabeth Folkes.*

---

**E**LIZABETH being ex-  
amined if she beloued  
not that Christs body was  
in the Sacrament Substan-  
tially, and really, yes saith  
she, I beleeue it is a reall lye,  
& a substantiall lye indeed.

---

*Julius Palmer.*

---

**P**ALMER shewing his  
vnmoueable constancie  
in standing to the truth, and  
being now ready to yeld vp  
E his

his life for the same truth,  
 Sir Richard Abriges sayd  
 unto him, well Palmer saith  
 the knight, I perceiue that  
 one of vs two must be dam-  
 ned, for wee bee of 2. sundrie  
 faiths, and sure I am ther is  
 but one Faith that leadeth  
 to life and saluation.

*Pal.* O sir I hope that both  
 of vs shall be saued.

*Brid.* How may that bee  
 PALMER?

*Pal.* Very well sir. For as  
 it pleased our mercifull Sa-  
 uiour according to the gos-  
 pels parable, to call mee at  
 the third houre of the day,  
 euen in my flowers, at the  
 age of 24. ysares; euen so  
 I trust hee hath called, and  
 will cal you at the Eleauēth  
 houre, in this your old age,  
 and

and giue you euerlasting  
life for your portion.

Brid. Sai'st thou so?

Well Palmer, well, I wold  
I might haue thee but one  
Moneth in mine house, I  
doubt not but I would con-  
uert thee, or thou sholdst cō-  
uert mee.

---

*Bradbegs Wife.*

---

**T**his good woman had 2.

Childzen named Pati-  
ence and Charity. At the  
time of her condemnatiō she  
told the Bishop, that if hee  
would needes burne her, yet  
she trusted hee would take  
and keepe Patience and  
Charitie, ( meaning her  
two Childzen ) Nay by the  
Faith of my body saith the

E 2 Bishop

The Bi-  
shoppe  
of Do-  
ver.

Bishop will not : I will  
meddle with neither of the  
both.

---

*M. Frith.*

---

**I**ohn Frith after much  
trouble, being at length  
sent for to CROYDON  
from the Tower to appeare  
before the archbishop of Can-  
terbury, Thomas Cranmer  
sitting there with other Bi-  
shops, to receive his last  
doome; was earnestly labou-  
red withal by one of his gen-  
tlemen, and his Porter, who  
were the messengers that set  
him to free himselfe out of the  
Bishops hands. For they  
greatly lamented Friths case  
being sure if hee came to  
Croydon

CROYDON hee would bee  
cast away, such was his cō-  
stancie : in regard whereof  
upon Bristow Caulie the  
Gentleman plotted away for  
Frith to escape, and drew y<sup>e</sup>  
Porter to his part.

In the end they acquaint  
Frith with their purpose,  
who with a smiling counte-  
nance made them this an-  
swere. And is this the effect  
of your secret consultation  
so long continued between  
you? surely you have lost a  
great deale more time then  
this ere now, & so are ye lik  
to do at this time, for if you  
both should leaue me heere  
alone, & should go tell the  
Bishops that you had lost  
Frith, & that he had escaped  
away from you, I wold surely

follow you as fast as I cold,  
and wold bring them news  
of FRITHS finding. Do  
ye thinke (sayd he) I am a-  
fraid to declare mine opini-  
on to the Bishops of ENG-  
LAND in a manifest truth.

---

*Agnes Bongeor.*

---

**T**his déere Seruant of  
Christ beeing condem-  
ned to be burned, had pre-  
pared her selfe to goe with  
her fellow Martyrs to the  
stake, y<sup>e</sup> same morning they  
went: but it was her hap of  
all y<sup>e</sup> rest to bee kept back, in  
regard her name was wro<sup>g</sup>  
written, to wit, Agnes Boier  
fo<sup>r</sup> Agnes Bongeor: what  
piteous monethis god ino-  
man

man made, how bitterly she wept: what strange thoughts came into her mind, how naked & desolate she esteemed her selfe, into what plunge of dispaire & care her poore soule was cast, it was lamentable to behold; because she went not with her fellowes to giue her life in the defence of her Christ and his Gospell, for of all things in the world she least expected this restraint. For that verie Morning in which she was kept backe from burning, she had put on a smocke which she had prepared onely for that purpose: and also hauing a little infāt sucking on her, she likewise sent it away to another nurse, so little looked

Shee foꝛ life. Being in this  
 great perplexitie of mind, a  
 friend of hers came to her,  
 demanding of her whether  
 ABRAHAM S obedience  
 was accepted befoꝛe GOD,  
 foꝛ sacrificing his Sonne  
 Isaac, oꝛ in that hee would  
 haue offered him? vnto which  
 shee made this answere, I  
 know that Abrahams will  
 befoꝛe God was allowed foꝛ  
 the deede, foꝛ he would haue  
 done it, if the Angell of the  
 Lord had not stay'd him: but  
 I (sayd shee) am vnhappy,  
 & Lord thinks me not woꝛ-  
 thy of this dignitie, and  
 therefore Abrahams case  
 and mine is not alike.

Friend, Why? you were re-  
 solved to go with your com-  
 pany, if God had beene so  
 pleased.

pleased.

Agnes. Yes with al my heart, and soz that I went not with them, it is my chiefeſt grieve.

Friend. Dære ſiſter I pray thee conſider A B R A - H A M and thy ſelfe well & thou ſhalt ſee, thou nothing differett from him at all.

Agnes. Alas ſir, there is a far greater matter in Abraham thē in me: ſoz Abraham was tryed with the of- fring of his Child, but ſo am not I; our caſes therfore are not alike.

Friend. Good ſiſter weigh the matter indifferently: Abraham I grant wold haue offered his ſtone ſon: & haue not you done the like in your little ſucking babe, which

C 5      you

you were content to part with  
But consider that whereas  
ABRAHAM was commanded but to offer his Sonne,  
you are heavy and perplexed  
because you cannot offer your selfe;  
which goeth somewhat more nere you,  
then ABRAHAMs obedience did,  
and therefore in Gods sight and acceptation  
is assuredly no lesse allowed  
After which talke betwixne  
them she began a litle to stay  
her selfe, and gaue her selfe  
wholy to th'exercises of prayer,  
and reading, wherein shee  
found no little comfort,  
waiting for the time of her  
Martyrdome, which at  
length shee obtained.

Thomas

---

*Thomas Hudson Martyr.*

---

**S**Eaman, Cardman, and Hudson, being all three fastened to the stake in a pit called Lolards pit without Bishops-gate in NORWICH: HUDSON suddainely slipped from under the chaine from his two fellowes, to the wonder of many, whereby arose much doubtfulness in mens minds. But sweet Hudson felt not his, Christ. He felt more in his heart and conscience, than they could conceiue off. In the meane while his 2 companions at the stake cryed out to him to comfort him what they could: exhorting him

him in the bowels of Christ, to bee of good comfort. But alas good soule, hee was compassed (G O D knoweth) with great dolour and griefe of mind, not for his death, but for lacke of feeling the comfort of the holy Ghost, the comforter. A **P** therefore being very carefull, hee humbly fell on his knees praying vehemently and earnestly vnto the Lord, who at length according to his mercies of old sent comfort, and then rose hee with great ioy, as a man new changed even from death to life, saying, Now I thanke G O D I am strong and passe not what man can doe vnto me. So went hee to the stake to his fellowes

fellowes againe, who all  
suffered together most ioyful-  
ly.

*Roger Holland.*

**H**Olland hauing leaue  
giuen him to speake af-  
ter sentence pronounced by  
Bonner Bishop of London,  
uttered these words: I told  
you euen now that your  
authority was from G O D,  
and that by his sufferance  
you do these things: & now  
I tell you, God hath heard  
the prayers of his seruants,  
which hath beene poured  
out with teares for his afflic-  
ted Church which dayly  
you persecute, as now yee  
doe vs. But this I dare be  
bold

bold in God to say, (which by his spirit I am moued to speake) that God will shorten your hand of cruelty, that for a time you shal not molest his Saints : and this shall you in short time well perceiue my deere brethren to be most true : for after this day in this place, shall there not bee any by him (*Boner* he meanes,) put to the trial of fire and Faggot. **And after that day, was there neuer any that suffered in Smithfield for the testimonie of the Gospell, God be thanked.**

---

William

**W** Illiam Pickas some  
what befoze his ap-  
prehension, went into his  
Garden and tooke with him  
a Bible of Rogers translati-  
on, where hee sitting with  
his face towards the South  
reading on the sayd Bible,  
suddenly fell downe vppon  
his Woke between a 11 and  
12 a clock at noon, 4 Drops  
of fresh blood, not knowing  
from whence they came.  
Then hee seeing the same  
was soze astonished, and  
could by no meanes learne  
from whence they should  
fall: and wiping out one of  
the Drops of blood with his  
finger

finger, called his wife & said,  
 In the vertue of God, wife  
 what meaneth this? Will  
 the Lord haue 4 Sacrifices?  
 I see well enough the Lord  
 will haue blood. His will be  
 done, and giue me grace to  
 abide the triall. Afterward  
 he looked dayly to be apprehended  
 of the Papists, which  
 came to passe accordingly.

---

*Prests Wife.*

---

**O**ne Prests wife of Ex-  
 eter, being asked of  
 the Bishop whether she had  
 an husband and children, or  
 not, answered, I haue an  
 husband and Children; and  
 I haue them not. So long  
 as I was at libertie, I refused

sed neither husband nor children: but standing here as I doe in the cause of Christ and his truth, where I must either forsake Christ, or my husband, I am content to sticke onely to Christ my spiritual Husband; and to forsake th'other.

Being oft-times offered money to relieue her necessities, she would for the most part refuse it, saying, That shee was going to a Countrey, where Money beares no Masterie.

---

*Elizabeth Yong.*

---

**E**lizabeth Yong being committed to close prison,

son, the keeper was charged by Docto<sup>r</sup> Martin in her hearing, to giue her one day bread and an other day water, to which she made this answer, Sir, If you take away my meat, God I trust will take away my hunger.

---

*John Cardmaker.*

---

**M**<sup>R.</sup> Cardmaker disputing with one about the Real presence, asked the partie whether the Sacrament wherof he spake had a beginning, or no? Which hee affirmed. He sayd <sup>pp.</sup> Cardmaker thus inferred thereuppon: If the Sacrament (said he) as you confesse haue a beginning  
and

and an ending, then it cannot be God : for God hath neither beginning nor ending, and so willing him to note it well, he departed from him.

---

*John Bradford.*

---

**M**<sup>R.</sup> Bradford being solicited by one Perciual Creswell to make sute for him, after many words, sayd.

Cres. I pray you let mee laboꝝ for you.

Brad. You may do what you will.

Cres. But tell me, what sute I should make for you.

Brad. Forsooth that that you will doe, do it not at my  
re.

request, so: I desire nothing  
at your hands. If the Queen  
will giue me life, I wil thank  
her. If she will banish me, I  
will thanke her. If she will  
burne me, I will thanke her.  
If she will condemne me to  
perpetuall prison, I will  
thanke her.

*J Out of a Letter of  
Bradford, to Crā-  
mer, Ridley, and  
Latimer.*

**T**his day I thinke, or to  
morrow at the utter-  
most, Hearty HOOPER,  
sincere *Saunders*, and trusty  
*Taylor*, end their course, and  
receiue their Crowne. The  
next am I, which hourly  
looke for the porter to o-  
pen

pen me the gates after the,  
to enter into the desired  
rest.

---

*Cranmer* Archbishop.

---

**S**uch was the patience &  
smilones of that worthy  
Martyr Thomas Cranmer  
towards his enemies, that  
it was growne to a common  
prouerbe: Do my Lord of  
Canterburie a shrewd turne,  
and then you may bee sure  
to haue him your friend for  
your labor, while you liue.

---

*Laurence Saunders,*

---

¶ Out of a Letter writ-  
ten to his wife.

**T**D number the mercies  
of God vnto me in par-  
ticular, were to number the  
drops of water which are in  
the Sea, the sands on the  
shore, the starres in the skie.  
O my deare wife, and yee  
the rest of my friends, re-  
ioyce with thanksgining for  
this my present promotion,  
in that I am made worthy  
to magnifie my God, not  
onely in my life by my flow  
mouth, and vncircumcised  
lips, bearing witnesse vnto  
his truth : but also by my  
blood to seale the same to the  
glozy of my God, and con-  
firmation of his true church.  
And as yet I testifie vnto  
you, that the comfort of  
my sweet Christ, doth driue  
from my fantasie the feare  
of

of death. But if my deare Husband Christ do for my tryall, leaue me alone a little to my flesh, alas, I know in what case I shall be then: but if for my prooffe he doe so, yet am I sure he will not belong or farre from mee. Though hee stand behind the wal and hide himselfe as *Salomon* saith in his mistical song, yet wil he peepe in by a creest to see how I doe. He is a very tender hearted *Ioseph*: thogh he speke roughly to his brethren, and handle them hardly, yea and threaten greuous bondage to his best beloued *Beniamin*: yet can hee not containe himself from weeping with vs, Such, such a Brother is our Christ vnto all,  
&c.

&c.

¶ Out of another Letter to  
his Wife.

**V**V E bee shortly to bee  
dispatched hence to  
our good Christ, Amen, A-  
men. Wife I would haue  
you to send me my Shirt :  
you know whereunto it is  
consecrated, let it be sowed  
downe on both sides , and  
not open. O my heauenlie  
Father, looke vppon me in  
the face of thy Christ, or  
else I shall not be able to a-  
bide thy countenance, such  
is my filthines. He will doe  
so, and therefore I will not  
be afraid what sin, death,  
hell, and damnation, can  
do

do against me.

¶ Out of a Letter written  
to M. ROBERT GLO-  
VER the same morning  
he was burned.

**O** deare Brother,  
whome I loue in the  
Lord, being loued also of you  
in the Lord, bee merry and  
reioyce for mee, now ready  
to go vp to that mine inheri-  
tance, which I my selfe in-  
deed am most vnworthy off,  
but my deare Christ is wor-  
thy, who hath purchased the  
same for me with so deare a  
price. Oh wretched sinner  
that I am, not thankfull vn-  
to this my Father, who hath  
bought me worthy to  
F bee

bee a vessell vnto his hono<sup>r</sup>.  
 But O Lord, now accept  
 my thankes, though they  
 proceed out of a (not e-  
 nough) circumcised heart.  
 Salute at that lone vs in the  
 truth, Gods blessing be with  
 you alwaies, Amen. Euen  
 now towards the offering vp  
 of a burnt Sacrifice. O my  
 Christ helpe; or else I pe-  
 rish.

---

*Bishop Hooper.*

---

¶ *Out of a Letter consolatory,  
 which hee writ to certaine  
 godly Brethren taken in  
 Bow Church-yard at pray-  
 er, and laid in the Counter  
 in Bread-street.*

**Remem-**

**R**emember what lookers on you haue to see and behold you in your fight God and al his holy Angels, who are ready alwaies to take you vp into Heauen, if you be slaine in his fight. Also you haue standing at your backes all the multitude of the faithfull, who shall take courage, strength, and desire to follow such noble and valiant Christians as you be. Be not afraid of your aduersaries : for hee that is in you, is stronger then he that is in them. Shrinke not although it bee paine to you : your paines be not now so great, as hereafter your ioyes shall be. Read the comfortable Chapters to the Rom. 8. 10. 15. Heb. 11. 12. And  
¶ 2 upon

Upon your knees thanke  
God that ever you were ac-  
counted worthy to suffer a-  
ny thing for his names sake.  
Read the second of Lukes  
Gospell, and there you shall  
see how the shepheards that  
watched upon their Sheepe  
all night, as soone as they  
heard that Christ was borne  
at Bethlem, by and by they  
went to see him. They did  
not reason or debate with  
themselves, who should keep  
the Wolfe from the sheepe in  
the meane time, but did as  
they were commanded, and  
committed their Sheepe un-  
to him, whose pleasure they  
obeyed. So let vs, now we  
be called, commit all other  
things to him that calleth  
vs. He will take heede that  
all

all things shall be well. He will helpe the Husband, he will comfort the Wife. He will guide the Seruants, he will keepe the house, he will preserue the goods. Yea, rather then faile, if it should lie vndone, he will wash the Dishes, and rocke the Cradle. Cast therefore all your care ypon him, for hee careth for you.

¶ Out of another Letter of M. HOOPERS to his friends, perswading them to constaney.

**I**T was an easie thing to hold with Christ whiles the Prince and the World held with him, but now the

¶ 3      world

would hateth him, it is the true tryall who be his. In the name and in the vertue then of his holy spirit prepare your selues to aduersity and constancy. Let vs not runne away when it is most time to fight. Remember none shall be crowned, but such as fight manfully. You must now turne all your cogitations from the perill you see ; & mark the felicitie that followeth the perill : either victorie of your enemies in this world, or else a surrender for euer of your right in the inheritance to come. Beware of beholding too much the felicitie or misery of world : for the consideration and too earnest loue  
or

or feare of either of them,  
draweth from God. Thinke  
with your selues, the felici-  
ty of the world is good: but  
yet none otherwise then it  
standeth with the fauour of  
God. It is to be kept : but  
yet so farre forth, as by kee-  
ping of it we loose not God  
It is good abiding and tar-  
rying stil among our friēds  
heere : but yet so that wee  
tarrie not therewithall in  
Gods displeasure, and to  
dwell hereafter with Deuils  
in fire euerlasting. There is  
nothing vnder G o d but  
may be kept, so that G o d  
being aboue all things wee  
haue, be not lost.

Of aduersity iudge the  
same. Long imprisonment  
is painfull, but yet libertie

F 4      vpon

¶ ppon euill conditions is more painfull. The prisons stinck: but yet not so much as sweet houses whereas the feare & true honor of God lacketh: losse of goods is great, but losse of GODS grace and fauour is greater, I must be alone & solitarie: it is better to bee alone and haue God with me, then to bee in company with the wicked, and want his presence. I am a poore simple creature, and cannot tell how to answere before such a great sort of Noble and learned men: it is better to make answere before the pompe and pride of wicked men, then to stand naked in the sight of all heauen and Earth, before the iust God  
at

at the latter day. I shall dye then by the hands of the cruel man: he is blessed that looseth his life full of miseries, and findeth the life of eternall ioyes. It is paine & griefe to depart from life & friends: but yet not so much as to depart from grace & heaven it selfe. Felicitie no; aduersitie then can appeare to be great, if it be wayed with the ioyes or paine of the life to come.

¶ The last will and Testament of Doctor Rowland Taylor.

**I** Say to my wife, & to my Children: the Lord gaue you vnto me, and the Lord hath taken mee from you, and you from me: blessed

F 5

be

be the name of the L. I be-  
leeue they are blessed that  
die in the Lord. God ca-  
reth for sparrows, and for  
the haire of our heads. I  
haue euer found him more  
faithfull and fauourable,  
then is any Father or Hus-  
band. Trust yetherfore in  
him by the meanes of our  
deere Sauour Christs me-  
rits: beleue, loue, feare, &  
obay him: pray to him, for  
he hath promised to helpe.  
Count mee not dead, for I  
shall certainly liue, and ne-  
uer die. I goe before you,  
and you shal follow after to  
our long home. I goe to  
the rest of my childzen Susan  
George, Ellen, Robert, Za-  
charie: I haue bequeathed  
you to the only omnipotent.

I

I say to my deare friends of Hadley, and to all other which haue heard me preach that I depart hence with a quiet conscience, as touching my doctrine: for the which I pray you thanke God with me, for after my small talent I haue declared to you those lessons I gathered out of Gods blessed Booke the Bible. If I therefore or an Angell from Heauen should preach vnto you any other Gospell then that yee haue receiued, Gods great curse vpon that preacher.

Beware for Gods sake that yee deny not God, neither decline from the word of Faith, least God decline from you, and so ye do euerlastingly perish.

For

For Gods sake beware of Poperie, for though it appeare to haue in it vnitie, yet the same is in vanitie, and Antichristianitie, & not in Christs faith and veritie.

Beware of sin against the holy Ghost, now after such a light opened so plainly and simply, truely, thoroughlie, & generally to all England.

The Lord grant all men his good and holy spirit; increase of wisdom, contemning this wicked world, hartie desire to be with God and the heavenly company, through Iesus Christ our only Mediator, aduocate, righteousness, life, sanctification, and only hope. Amen, Amen, pray, pray.

Row-

*Rowland Taylor*, departing  
hence in sure hope with-  
out all doubting of eter-  
nall saluation, I thanke  
God my heavenly father  
through his Sonne Iesus  
Christ my certaine Sau-  
our

*John Warren.*

**I**n the confession of his  
Faith hath this sweete  
speech, Without Christ no  
heavenly giift is giuen, nor  
sinneforgiuen.

*John Warren Vpholster.*

*Alice*

*Alice Binden.*

**S**he being at the stake ,  
 Stooke forth a Shilling of  
 Phillip and Marie, which  
 her father had bowed & sent  
 her, (when she was first  
 sent to prison) desiring her  
 Brother (there present to re-  
 turne the same to her father  
 againe, with obedient salu-  
 tations: and to tell him. It  
 was the first peece of money  
 that he sent her after her  
 troubles began, which (as  
 she protested) she had kept  
 and now sent him: to doe  
 him to vnderstand, that she  
 neuer lacked mony while  
 she lay in prison.

And yet what extremitie  
 she endured in prison, this  
 breife

bziese Relation following may testifie. Her constancy being such in the profession of the truth, that shee could no way be remoued from it her fond husband ( who first had procured her imprisonment, & had also takē money of the Constable to carry her to prison himselfe ) told the Bishop that shee had a Brother called Richard Hale, who if his Lordshipp could keepe from her, she would turne: soz he comfōrteth her ( said he ) and giueth her money, and perswadeth her not to relent.

This Counsell being as soone apprehended as tendered; was sozth-with put also in execution. For thereupon the Bishop gaue commaund.

maundement she would bee committed to his prison called Mondaies hole, giving also straight charge that if her Brother at any time came at her, hee should bee laydhold on.

This prison was within a Court wher the Prebends Chambers were, being a vault beneath the ground, and the window being inclosed with a pale, of height by estimation 4 foot and a halfe, and distant from the same thre foot, so that shee looking from beneath might onely see such as stood at the pale. Her Brother in the mean while sought her, with no lesse danger of life, then diligence. But in regard of many impediments hee could never

neuer know where she lay,  
til coming by gods vnsearch  
able prouidence very earlie  
thither in a morning (her ke-  
per being then gone to  
Church to ring, for hee was  
Bell-ringer) chanced to hear  
her voyce as she poured out  
her sorrowfull complaints  
vnto god, saying þ Psalmes  
of Dauid; in which place he  
could none otherwise releue  
her, but by putting money in  
a loafe of bread, and sticking  
the same on a pole, and soe  
reached it vnto her; for nei-  
ther with meate nor drinke  
could he sustaine her. And  
this was 5 weekes after her  
comming thither. All which  
time no Creature was  
known to come at her, more  
then her keeper.

Her

Her lying in that prison was only vpon a little short straw, betwene a paire of stocks and a stone wall: be- in allowed 3 farthings a day that is a halfe-peny bread, and a farthing drinke: nei- ther could shee get any more for her money: wherefore she desired to haue her whole allowance in bread: & vsed water for her drinke. Thus did shee lye 9 weekes, during all which time, shee neuer changed her apperell: where- by shee became at the last a most piteous & loathsome creature to behold.

At her first comming into this place, shee did grieuou- ly bewaile her state with great sorrow and lamenta- tion, reasoning with her selfe  
Why

Why her Lord God did with so heauie iustice suffer her to be sequestred from her louing fellowes, into so extreame miserie? In these doleuous mournings did she continue, till on a night, as shee was in her sorrowfull supplications, rehearsing this verse of the Psalme: Why art thou so heauie O my soule? And againe, The right hād of the Lord can change all this: shee re- ceined comfort in the midst of her miseries, and after that, continued very ioyfull untill her deliuerance from the same.

In March following the Bishop called her befoze him demaunding of her whether she would goe home and goe to

to Chnrē hō: no, promising  
her great fauour if she wold  
bee reformed.

To whom shee answered,  
I thinke, and am throughly  
perswaded by the great ex-  
tremitie that you haue al-  
ready shewed me, that you  
are not of God, neither can  
your dooings be godly, and  
I see saith she, that you seke  
my vtter destruction, shew-  
ing how lame shee was of  
the cold she had taken, and  
for lacke of foode while shee  
lay in that painefull prison.

Then did the Bishop de-  
liuer her frō that filthy hole,  
and sent her to West-gate,  
where after shee had beene  
changed, & for a while beene  
cleane kept, her skinne did  
wholy pil & scale off, as if she  
had

had beene poysoned with some mortal venom, where she continued till the 19 of June on which day she was bereaved of life by the terrible Fier.

One thing more touching this good woman is to be noted, that while shee was in prison she practised with a prison fellow of hers, the wife of one Porkin, to live both of them with two pence halfe-penny a day, to try thereby how well they could sustaine penury and hunger before they were put to it, for they had heard y<sup>e</sup> when they should come from thence to the bishops prison their allowance should be but 3 farthings a day a pece, & thus they lived 14 daies ere she was removed.

¶ Thomas

¶ Thomas Wats his fare-  
well to his wife & children.

**A**fter his private praier  
made to himselfe, hee  
came to his wife and 6 Chil-  
dren being there, and said  
these words in effect: Wife  
and my good Children, I  
must now depart away frō  
you. Therefore henceforth  
know I you no more: but  
as the Lord hath giuen you  
vnto me, so I giue you a-  
gaine vnto the Lord; whom  
I charge you see you obey,  
and feare him: and beware  
yee turne not to this abho-  
minable Papistrie, against  
the which anon you shall se  
me by Gods grace giue my  
blood.

blood. Let not the murthe-  
ring of Gods Saints cause  
you to relent, but take oc-  
casion thereby to be the  
stronger in the lords puar-  
rell, and I doubt not but he  
will be a mercifull Father  
vnto you. **In the end hee**  
**bad them fare-well, and kis-**  
**sed them al and was carried**  
**to the fier.**

¶ **BRADFORDS Memou-**  
**toes to the LORD RUS-**  
**SELL, afterwards called**  
**the good Earle of Bedford,**

**R**emember *Lots Wife*  
which looked backe.

Remember that none are  
crowned, but such as strive  
lawfully. Remember Fran-

cis.

*cis Spira.* Remember that  
all you haue, is at Christs  
commandement. Remem-  
ber hee lost more for you,  
then you can loose for him  
Remember that it is not  
lost which you loose for  
his sake, for you shall find  
much more heere, and else-  
where. Remember you  
shall dye; when, where,  
and how, yee cannot tell.  
Remember that the death  
of Sinners is terrible. Re-  
member that the death  
of GODS Saintes is  
pretious in his sight. Re-  
member the multitude  
goeth the Wide way, which  
windeth to woe. Remem-  
ber the Straight way which  
leadeth to Life, hath  
but fewe Trauellers in it.  
Remem-

Remember Christ biddeth  
you enter in thereat. Re-  
member hee that trusteth  
in the Lord, shall receiue  
strength to stand against al  
the assaults of his enemies.

Be certaine, al the haire  
of your head are numbred.  
Be certaine, your good fa-  
ther hath appointed your  
bounds, ouer which the de-  
uill dare not looke. Com-  
mit your selfe to him: hee is,  
hath been, and will be your  
keeper. Let Christ be your  
marke and scope to pricke  
at: Let him be your pattern  
to worke by: Let him bee  
your ensample to follow:  
giue him as your heart, so  
your hand: as your mind,  
so your tongue: as your

G

Faith

Faith, so your feet : And let  
 his word be your Candle to  
 goe befoze you in all matters  
 of Religion. Blessed is hee  
 that Walketh not to these  
 Popish prayers, nor Stand-  
 deth at them, nor Sitteth at  
 them : glorifie God both in  
 soule and bodie.

*I Fifteene short sentences  
 left by Robert Smith  
 Martyr, to ANNE  
 SMITH his wife.*

**S**eeke first to loue God  
 1 Deere wife with your  
 whole heart, and then it shal  
 be easie for you to loue your  
 neighbour.

2 Be friendly to all crea-  
 tures, but especially to your  
 owne

owne Soule.

3 Be alwaies an enemye to the Deuill and the world, but chiefly to your owne flesh.

4 In hearing of good thinges, to yueth the eares of your head and heart together.

5 Seeke briefe and quietnesse with all men, but specially with your conscience: for it will not easily be pacified.

6 Love all men, but specially your enemies.

7 Hate the sins that are past, but especially those to come.

8 Be as ready to further your enemye, as he is to hinder you, that ye may be the child of God.

9 Defile not that which Christ hath cleansed, least his blood bee layd to your charge.

10 Remember that god hath hedged in your tongue with the teeth and lippes, that it might speake vnder correction.

11 Be ready at all times to looke to your brothers eye, but especially to your owne eye. For he that warneth an other of that hee himselve is faultie, giueth his neighbour the cleere wine, and himselve the dregges.

12 Beware of riches and worldly honoꝝ: for without vnderstanding, prayer, and fasting, it is a snare, and like to consuming fire, of which if a man take a little it will warme

warme him, but if too much  
it will consume him.

13 Shew mercy to the  
Saints for Christs sake, and  
Christ shall reward you for  
the Saints sake.

14 Among all other pri-  
soners, visite your owne  
Soule: for it is inclosed in a  
perillous prison.

15 If you loue God, hate  
euill, &c.

Your Husband  
RO: SMITH.

*If yee will meet  
with me againe,  
For sake not Christ  
for any paine.*

¶ A note touching the zeale of the faithfull Christians in *England*, before the name of **LVTH**ER was heard of.

Anno  
1518

**C**ertes the fervent zeale of those christian daies, seemed much superior to these our daies and times, as manifestly may appeare by their sitting vp all night, in reading, and hearing of the word: Also by their expenses and charges in buying **Books in English.** Of whom some gaue five Markes, some more, some lesse so; a **Booke.** Some gaue a load of Hay for a few Chapters of

of S. Iames, or for some-  
what of S. Paules Epistles  
in English, in which varie-  
ty of good bookes, & want  
of teachers, this one thing  
is greatly to be marvelled  
at; namely, to consider in  
the Registers, how that the  
word of truth notwithstanding  
did multiply so exceed-  
dingly as it did amongst  
them. But see here the won-  
derfull working of Gods  
mighty power. For so (saith  
M. Fox) I observe in rea-  
ding y<sup>e</sup> Registers, How one  
Neighbour resorting and  
conferring with an other;  
eftsfoones a few wordes of  
the first or second talke, did  
win and turne their minds  
to that wherto they desired  
to perswade them, touching

the truth of Gods word,  
and his Sacraments. To  
see their trauels, their ear-  
nest seeking, their burning  
zeales, their readings, their  
watchings, their sweet as-  
semblies, their loue and  
concord, their godly liuing  
their faithful meaning, may  
make vs in these our dayes  
to blush for shame.

**The name by which they  
were known one to an other  
was, The known men,  
the iust-fast men. Among  
these was one Thomas  
Man Martyr, commonly  
called Doctor MAN : who  
confessed he had turned 700.  
people to his Religion and  
Doctrine, for which he than-  
ked God.**

Many

¶ Many lets will meet vs  
in our way to heauen-  
ward.

**D** Care sister, take heed;  
you shall in your iour-  
ney towards heauen, meete  
with many a monstrous  
beast : you had need there-  
foze to haue y<sup>e</sup> salue of Gods  
wozd ready at hand. You  
shall meet husband, Chil-  
dren, Louers and friends,  
that shall bee very lets and  
jmpediments to your pur-  
pose. You shall meet with  
slander, & contempt of the  
world ; and shall bee coun-  
ted vngracious and vngod-  
ly : you shall meet with cru-  
ell tyranny to ber you with-

M. Hoo-  
per out of  
a Letter  
to Mistris  
Warcope.

all extremity; you shall now  
and then see the troubles of  
your conscience, and feele  
your owne weakenes : you  
shall heare, that you be cur-  
sed of the Romish Catholike  
Church, with such like ter-  
rors. But pray to God, and  
follow the star of his word,  
and you shall ariue at the  
port of eternall saluation,  
by th'onely merit of Iesus  
Christ,

¶ Our best wisedome is  
to let our God to bee  
wise for vs.

**D**earely beloued, if wee  
bee contented to obey  
Gods will, and for his com-  
mandements sake, to sur-  
render

render our goods, and our  
liues to be at his pleasure, it  
makes no matter whether  
we keepe goods and life, or  
loose them. Nothing can  
hurt vs that is taken from  
vs for Gods cause; nor no-  
thing can at length doe vs  
good, that is preserued con-  
trarie to his will. Let vs  
wholy suffer God to vse and  
ours after his holy wise-  
dome; and beware we nei-  
ther vse nor gouerne our  
selues contrarie to his word,  
by our owne wisdom; for  
if we doe, our wisdom wil  
at length proue to be foolish-  
nesse. It is kept to no good  
purpose which is kept a-  
gainst Gods Commande-  
ments: It can by no means  
be taken from vs, which he  
would

would should tarry with vs.  
Hee is no good Christian  
that ruleth himselfe and his  
as worldly meanes serueth :  
for hee that so doth, shall  
haue as many changes, as  
chanceth in the world. To  
day with the world, he shall  
like and praise the truth of  
G O D, to morrow as the  
world will, so will he like &  
praise the falshood of man.  
To day with Christ, to  
morrow with Antichrist  
&c.

---

¶ Vnmortified men, &  
women, no meete  
creatures for god.

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**O**ut of another of his  
Letters (hee saith)  
that

that befoze a chzistian can be brought to perfection, hee must first be brought to nothing. To what lothsome- nesse, saith hee, yea to what abhorring comes our meate and drinke befoze they woꝝk there perfection in vs? from life they bee brought to the fire, and cleane altered from that they were, beeing alieue: from the fier to the trencher, and all to hacked: from the trencher to the mouth, and as small ground, as the teath can grind them: and from the mouth into the stomack, and there so boyled and digested befoze they nourish, that whosoever saw þ same, would loth and abhorre his owne nourishment, befoze it can come to his perfection.

Is it then any maruell if  
 such Christians as God de-  
 lighteth in, bee so mangled  
 and defaced in this world  
 which is the kitchen and  
 Mill to boyle and to grinde  
 the flesh of Gods people in,  
 till they atchieue their per-  
 fection in the world to come?  
 Raw flesh is not meat whol-  
 some for man : and vnmor-  
 tified men and women bee  
 no creatures fit for God.

¶ A note touching the  
 manly resolution of  
 Doctor TAYLOR, in  
 standing to the truth.

**D**OCTOR TAYLOR bee-  
 ing sent for by a letter  
 missiue, to appeare before  
 Stephen

Stephen Gardiner Bishop  
of Winchester, then Lord  
Chancelor of England, vpon  
his alliegance to an-  
swere such complaints as  
were made against him: and  
earnestly solicited by some of  
his wellwillers, to depart the  
Realm for a time, and so to  
preserue himselfe for a fur-  
ther good : madethem this  
answere , Deare friends I  
most hartely thank you for  
the tender care you haue of  
me, but oh what would you  
haue me to do? I am old, &  
haue already liued to long  
to see these terrible & most  
wicked dayes. Flie you, &  
doas your conscience lea-  
deth you. I am fully de-  
termined (with Gods grace)  
to go to the Bishop and to  
his

his beard to tell him that he doth naught. God shall well hereafter raise vp teachers of his people, which shall with much more diligence & fruite teach them, then I haue done. For God will not forsake his Church though now for a time hee trieth and correcteth vs, & not without iust cause.

As for me, I belecue before God, I shal neuer be able to do god so good seruice as I may doe him now: nor I shall neuer haue so glorious a calling as now I haue, nor so great mercie of God proffered mee, as is now at this present. For what christian man would not gladly die against the pope and his adherents? I know that

that the Papacie is the kingdome of Antichrist, altogether full of lies, altogether full of falshood : So that all their doctrine from Christs-crosse be my speed and Saint Nicholas, vnto the end of their Apocalips, is nothing but Idolatry, superstition, errors, hipocrisie, and lies.

Doctor Taylor hauing made his appearance before the Bishop of Winchester Stephen Gardiner. The Bishop greeted him with this welcome. Art thou come thou villaine? How darrest thou looke mee in the face? knowest thou who I am?

Yes,

Yes, I know who are said  
Doctor Taylor, yee are D.  
Steven Gardiner Bishop of  
Winchester, Lord Chan-  
celloz of England, and yet  
but a mottall man I trow.  
But if I should be afraid of  
your Lordly looks, why  
feare you not God, the Lord  
of vs all? How dare you  
for shame look any christi-  
an man in the face, seejng  
ye haue forsaken the truth,  
denied our Sauour Christ  
and his word, and don con-  
trary to your oath in wri-  
ting? With what counte-  
nance will ye appeare before  
the iudgement seat of Christ  
to answere to your Oath  
made, first vnto that blessed  
King of famous memozie  
King Henric the eight, and  
after

after that, to blessed King Edward the first his sonne.

Tush, tush, saith the Bishop, that was Herods oath, unlawfull, and therefore to be broken.

You shal not be so discharged of it said Doctor Taylor before Christ, who doubtlesse will require it at your hands as a lawfull Oath, made to your liege Lord and Soueraigne the Kings Maiestie: from whose obedience no man can assoile you, neither the Pope nor none of his.

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The

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**T**he mournfull complaint of Christs scattered sheepe, for the losse of their faithfull Shepheard. *D. Taylor*

**A** This cōming through Hadley, the streets were beset on both sides with men and women, of the Towne, and Countrie, waiting to see him, whom when they beheld so led to death, with weeping eies and lamentable voices they cryed saying one to another, *Ab good Lord!* There goes our good Shepheard from vs, that soe faithfully hath taught vs, and so fatherly hath

hath cared for vs, &c. O-  
mercifull God, what shall  
we poore scattered sheepe  
do? What shall become of  
this wicked world? Good  
Lord streng then and com-  
fort him. To whom *Doct.*  
*Taylor* evermore answered.  
Good people I haue prea-  
ched to you Gods word &  
truth, and come this day to  
seale it with my blood. He  
preparing him also to the  
fier, he sayd, Good people  
I haue taught you nothing  
but Gods holy word, and  
those lessons I haue taken  
out of Gods blessed Booke  
the Bible, and come hither  
this day to seale it with my  
blood.

The holy Martyrs sustai-  
ned not onely hard measure  
at

at the hands of their persecutors, but of their officers also.

Being at the stake, one Warwit cast a fagot at him which light vpon his face & so hurt him that the blood ran downe his visage: Then said *Doctor Taylor*, O friend I haue hurt enough, what needes that?

The like homely vsage had he at the hands of one Homes Peoman of the gaurd; who had vsed him vnkindly and churlishly by the way, who with a waster gaue him a cruell blow vpon the head, for saying (as you heard) I haue taught you nothing but the truth, and am come to seale it with my blood.

His

His valiant and quiet  
enduring of the Fier.

**F**ier being set vnto him,  
holding vp both his hāds  
he called vpon God and said,  
Mercifull father of heauen  
for Iesus Christ my saui-  
uors sake, receiue my soule  
into thy hands. So stood hee  
without either crying, or  
mouing, with his hands  
foulded to gether, till one  
Soyce with an Halbard  
stroke him on the head, that  
the braines fell out, and the  
dead Corse fell downe in  
the Fier.

The

---

The pietie and charity of  
*Thomas Tomkins.*

---

**T**his Tomkins was a weaver by his occupation, dwelling in Shordich, who was of so godly and deuout a disposition, that if any had brought him a webb as sometime he had 3 or 4 in a day, he would alwaies begin with prayer: or if any had come to talke with him of any matter, he wold likewise first begin with prayer. And if any had come to haue borrowed money of him, he wold shew him such money as he had in his purse, and bid him take it. And when it was repaired backe again he

he would bid them keepe it longer, if they needed; while were better able to pay they him.

¶ B O N E R would beat his his prisoners with his fist.

**D**uring the time that the said Tomkins was prisoner with Boner, which was halfe a yeare, he was so rigorous to the poore man that he beat him shamefully about the face whereby his face was swelled; and not content with that, hee plucked of a peece of his beard, but the rage of this Bishop was not so great against him, but the constancy of the partie was much greater with patience to beare it.

¶

B O N E R

Which be  
cause it  
disfigured  
him the B  
gaue a  
barber 12  
pence to  
shaue him  
addiug  
that then  
he would  
looke like  
a Catho-  
like.

---

BONER set his prisoner  
to worke.

---

**B**ONER hauing this  
Tomkins with him pri-  
soner at Fulham in the mo-  
neth of Iuly, set him with  
his other folkes to make hay  
and seeing him to labour soe  
well the Bishop sitting him  
downe said, well I like thee  
wel, so, thou labourest hard;  
I trust thou wilt bee a good  
catholike. My Lord, said the  
poore man Saint Paule saith  
he that will not labour, let  
him not eat. Ah I see saith  
Bonet that Paule is a great  
man with thee.

*J Boner*

¶ *Boner* burns the hand  
of his prisoner.

**B**oner perceiuing the  
inuincible constancy of  
this Thomas Tomkins, &  
being exceedingly vexed ther-  
with, hauing with him at  
Fulhā that time M. Harp-  
field, M. Pendleton, and  
Chadsey; Tomkins was  
called for befoze him, who  
standing as he was wont in  
the defence of his faith the  
Bishop fell from beating to  
burning: thinking by letting  
him haue some foretast of  
the paine, to make him leaue  
the defence of the truth hee  
had receited from, hauing  
there by him a taper or wax  
candle

This  
burning  
was in the  
hale at  
*Fulham.*

candle of 3 or 4 wykes standing vpon the Table, hee tooke him by the fingers, & held his hand directly vnder the flame, in which burning he neuer shrank, till the vaines shrank, and the sinewes brast; in so much that the water did spirt into M. Harpsfield face: who hauing some remozse besought the Bishop to stay, saying, he had tryed him enough.

As the paine of the Martyrs increased, so did their comfort.

**T**his Thomas Tomkin reported to one Iames Hulse, that whilst his hand was thus in burning, his spirit

Spirit was so rapt vp within  
him, that he felt no paine.

Out of the mouth of  
Babes and sucklings God  
ordaines strength.

**I**ohn Lawrence Priest,  
hauing his legs soze worn  
with yrons, and his body  
weakened with ill keeping,  
was bozne to the fier in a  
chaire, in which as he sate,  
young Children came about  
the fier, crying as well as  
they could, Lord strengthē  
thy seruant and keepe thy  
promise, Lord strengthen  
thy seruant, and keepe thy  
promise.

God turnes the shew  
of weakenes in his ser-  
uants sometimes, to his  
greater glorie.

They suf-  
fered to-  
gether in  
Smith-  
field,

**M**<sup>R</sup>. Cardmaker, being  
come with Iohn warne  
Vpholster, to y<sup>e</sup> place where  
they should be burned, was  
called a side by the sheriffes:  
who talked with him secret-  
ly so long, that in the meane  
while Warne his fellowe  
Martyr had made his pray-  
ers was chained to the stake  
and had wood and reed set a-  
bout him, so that nothing  
wanted but the fiering: At  
that Cardmaker talking  
with the Sheriffes.

The people which before  
had

had heard that Cardmaker would recant, and beholding this his stay, were in a marvellous dumpe and sadness, thinking no lesse, but hee would indeed now recant at the burnin of Worne.

At length Cardmaker departed frō the sheriffes, and came towards the stake, and in his garments as he was knœled down, & made a long pzaier in silence to him selfe: yet the people confirmed themselves in their fantasie of his recantation seing him praying secretly in his garments, and no semblance of any burning.

His prayer ended, he rose vp, put of his clothes vnto his shirt, went with bould

courage to the stake; sweetly  
killed it: He tooke Warne by  
the hand, and comforted him  
in the Lord, and so gaue him  
selfe also to the stake most  
gladly.

The people seing this so sod-  
dainely done, cōtrary to their  
fearfull expectation, as men  
deliuered out of so great a  
doubt cried out for ioy with  
so great a shout as hath not  
lightly beene heard a grea-  
ter, saying, The Lord bee  
praised, the Lord strengthē  
thee *Cardmaker*, the Lord  
Iesus receiue thy spirit.

And this continued while  
the executioners put fier to  
them and they both passed  
thzough it, to the blessed rest  
and peace among the rest of  
gods holy saints & Martyrs.  
The

---

¶ The righteous are as  
bold as a Lyon.

---

**I**ohn Ardley being solli-  
cited and urged by Boner  
to recant, hee constantly  
standing to the profession of  
his Religion, gaue him this  
answere, my Lord (said he)  
neither you nor any of your  
Religion, is of the Catholik  
Religion, so; you be of a false  
Faith: and I doubt not but  
you shall bee deceiued at  
length; beare as good a face  
as you can: you haue shed  
innocent blood, you haue kil-  
led many, and yet yee go a-  
bout to kill me: But if eue-  
ry haire of my head were a  
man, I would suffer death

H 5

in

See the  
like an-  
swere of  
William  
Sparrow.

in that opinion and Faith  
I now stand in. **B**eing yet  
further pressed to turne to  
the vnitie of their Church,  
he answered: No, GOD  
forbid that I should doe so,  
for then I should loose my  
Soule.

---

**¶** The wicked flie when  
none pursueth them.

---

Haue him  
away.

**T**he Bishoppe sitting in  
his Consistorie and bee-  
ing set into an heat with the  
stout answere of this Iohn  
Ardley, and Iohn Simson;  
burst out in his loud and an-  
grie voice, haue him away,  
haue him away. **M**uch peo-  
ple at this time were assem-  
bled below to heare the issue,  
so

so that the Consistorie being not able to hold them, that many were faine to stand below in the Church. Now the day being far spent, and the people hearing those wordes, Haue him away, thinking that the prisoners had receiued their iudgement; being desirous to see them had to Newgate, seuered themselues, one running one way, and an other another way, which caused such a noyse in the Church, that they in the consistorie were all amazed, and maruailed what it should meane: The Bishop also being afraid of this suddaine stirre, asketh what there was to doe? The standers by answering, said, y<sup>e</sup> there was like to bee some Tumult,

They  
were in  
feare,  
where no  
feare was

Amult, for they were together by the eares.

When the Bishop heard this, by and by he took him to his heels, and leaving his seat, he with the rest of that Court hastened with all speed possible to recover the doore which went into the Bishops howse: But the rest recovering the doore before him being lighter of foot thronging hastily to get in, kept my L. out & cryed, Saue my L. saue my Lord, but meaning first to saue themselves, if any danger should come.

---

The

---

¶ The faithfull count  
not their liues deare  
vnto them for *Christ*.

**A** p example whereof  
we haue in the godlie  
Martyr Maister Thomas  
Haukes, who being with  
many faire words exhorted  
by Bishop Boner to returne  
again to the bosome of the  
Mother Church, replied, no,  
my Lord, that will I not:  
For if I had an hundred  
bodies, I would suffer them  
all to be torne in pieces, ra-  
ther then I would abiure  
or recant.

¶ The

¶ The Godly are more  
then conquerors, in  
the torments they  
suffer for CHRIST.

**T**his well appears by  
this relation following.  
There came to M. Haukes  
a little before his Martyr-  
dome, certaine of his famili-  
ar friends and acquaintance,  
who seemed not a litte to be  
confirmed by the example  
of his constancie and godlie  
talke : and yet being feared  
on the other side with  
the sharpnes of the punish-  
ment prepared for him, pri-  
uily desired him that in the  
midst of the flame he would  
shew them some token if he  
could,

could, whereby they might be the moꝛe certaine, whether the paine of burning were so great, that a man might not therein keep his minde quiet and patient; which thing hee promised them to doe: and so it was agreed, that if the paine were tollerable & might be suffered, he should lift vp his hands aboue his head toward heauen, befoꝛe he gaue vpps the ghost.

Not long after; the houre beeing come in which he was to suffer, fier being put vnto him, after his speach was taken away by continuance in the flame, his skin drawn together, and his fingers consumed, so that all men thought certainly hee had been

been gone : suddainly an<sup>d</sup>  
contrary to'all expectation,  
the blessed servant of God  
being mindful of his promise  
(as it seemed) which he had  
formerly made, reached vp  
his hands on a light fier o-  
uer his head (which was  
maruailous to behold) to the  
liuing God, and with great  
reioycing in all likelihood  
clapping them three times  
together. At the sight  
wherof there followed such  
an applause and outcrie of  
the people, and especially  
of those that knew the mat-  
ter, that the like hath not  
commonly been heard: af-  
ter which the blessed Martyr  
of Christ sinking downe in-  
to the fier, gaue up the ghost  
at Coxall in Essex, in the  
yeere

yeere 1555. June the tenth.

¶ The Godly prepare for  
their troubles, before  
they come: *Prov. 22.3*

**T**his was verified in  
Thomas Wats of Bil-  
lirecay Linnen Draper in  
the County of Essex, who  
before he was apprehended  
for the Gospell, had sold and  
made away all his cloth hee  
had in his shoppe: setting  
things in order touching his  
his wife & Children; having  
giuen of the sayd cloth to the  
poore: for he looked alwayes  
to bee taken of Gods aduer-  
saries & his as shortly after  
in deed it came to passe.

The

¶ The Prison to the  
Martyrs, better  
then a Parlour.

\* He  
meanes  
the Tow-  
er.

**S**o saith holy Bradford in  
a Letter to his Mother,  
And indeed I thanke God  
more for this \* Prison, then  
for any Parlour; yea, then  
of any pleasure that euer I  
had. For in it, I find God  
my most sweet good, God  
alwaies to me.

¶ The godly ought more  
to blame themselues  
then others, for the  
Churches afflictions.

**T**<sup>D</sup> which purpose thus  
 writeth sweet Bradford  
 to the Cittie of London: let  
 vs euery one from y<sup>e</sup> bottom  
 of his heart thus applie to  
 himselfe this iudgement fal-  
 len vpon vs. It is I Lord,  
 that haue sinned against  
 thee: It is my Hypocrisie,  
 my Vaine-glory, my Co-  
 uetousnes, vncleanes, car-  
 nallity, securitie, idlenesse,  
 vnthankfulnes, selfe-loue,  
 and such like: which haue  
 deserued the taking away of  
 our good \* King: of thy  
 word and true Religion, of  
 thy good ministers by ex-  
 ile, Imprisonment, and  
 death: It is my wickednes  
 that causeth such successe  
 to authoritie, and peace to  
 thine enemies. Oh bee  
 merci-

\* K. Ed-  
 ward the  
 sixt.

mercifull, be mercifull vnto vs: Turneto vs againe O Lord of hoasts, and turne vs againe vnto thee: Correct vs, but not in thy furie, &c.

¶ What honor God chiefly requireth of vs.

**H**Ang on Gods prouidence, (saith he in the same Letter) not only when you haue meanes to helpe you, but also when you haue no meanes, yea when all meanes bee against you. Giue him this honor which of all other things hee most chiefly requireth at your hauds: namely, belecue that you are his Children through CHRIST: and that

that he is your Father and God through him: that he loueth you, pardoneth you all your offences, he is with you in trouble, and will be with you for euer. When you fall, he will put vnder his hand, you shall not lie still: before you call vpon him, he heareth you: out of euill he will finally bring you, and bring you to his eternall ioy. Doubt not heereof my déerely beloued, doubt not (I say) this will God your father do for you, not in respect of your selues, but in respect of Christ your Captaine, your Pastor, and keeper, out of whose hands none shall be able to catch you. In him be quiet, & often consider your dignitie, namely,

namely how that they bee  
Gods Children, the Saints  
of God, Citizens of heauen,  
Temples of the holy Ghost,  
the thrones of god, members  
of Christ, and Lords oueral.

Be ye therefore ashamed  
to thinke, speake, or doe  
any thing that should bee  
vnseemely for Gods Chil-  
dren, Gods Saints, Christs  
members, &c.

¶ Godly reasons per-  
swading to the contempt  
of the world.

**V**Whom shold it greiue  
saith Bradford (in  
one of his Letters) who hath  
a long Journey to goe, to  
passe through a peece of foule  
way

way, if he knew that after  
he had passed it, y<sup>e</sup> way should  
be most pleasant and delight  
some : yea the Journey at  
an end, and he at his rest-  
ing place to bee made a most  
happy creature : who will  
bee afraid , or loath to leaue  
a little pelfe for a little time,  
if he knew he should shortly  
after receiue most plentifull  
riches? who wilbe vnwilling  
for a little while to forsake  
his wife, children, or friends  
when hee knoweth hee shall  
shortly after bee associated  
vnto them inseperably euen  
after his hearts desire? who  
loueth the shadow more  
thē the body? who can loue  
this life, but they that re-  
gard not the life to come?  
who can desire the drosse of  
this

this world, but such as bee  
of the treasure of the euer-  
lasting ioy in heauen? I  
meane who is afraid to dye,  
but such as hope not to liue  
eternally? Christ hath pro-  
mised pleasure, riches, ioy,  
felicitie, and all good things  
to them that for his sake  
lose any thing or suffer any  
sorow. And is he not true  
of his word? How can hee  
but bee true, in whose mouth  
guile was neuer found alas  
then, why are we so slacke  
and slow, yea hard of heart  
to beleue him, promising  
vs thus plentifully eternall  
blesfulness? and are so ready  
to beleue the world, promi-  
sing vs many things, but  
performing nothing: if we  
curry fauour now, and halt  
on

on both parts, then it promi-  
seth vs peace, quietnes, and  
many things else. But how  
doth it pay this geare? or if  
it pay it, with what con-  
tentednesse of conscience? or  
if so; how long I pray you?  
Do wee not see before our  
eyes mento die shamefully,  
I meane as rebels and other  
malefactors, which refuse  
to die for Gods cause? what  
way is so sure a way to hea-  
ven, as to suffer in Christs  
cause. If there be any way  
on horsebacke to heauen,  
this is it. By many troubles,  
(as saith the Apostle) we  
must enter into Heauen.  
Acts 14. 22. And all that  
will liue godly in Christ Je-  
sus must suffer persecution.  
2. Tim. 3. 12. For the  
world

woꝛld cannot loue them that  
are of God : the Deuill can-  
not loue his enemies : the  
woꝛld will loue none but her  
owne : You are Christs,  
therefore looke for no loue  
from her. Shold we look for  
her to quench our thirst? E-  
uen as soone shall G o d s  
true seruants find peace in  
Antichrists regiment.

¶ The way to Heauen is  
vp the Hill.

M. Brad  
ford in a  
Leter to  
Mistris  
Warcope.

**M**<sup>d</sup> dēerely beloued,  
Once hēretofore I  
wrote vnto you a vale oꝝ a  
farewell, vppon coniecture:  
but now I write my fare-  
well to you indeed, vppon  
certaine

certaine knowledge. My  
staffe standeth at the dore:  
I continually looke for the  
sheriffe to come for me, and I  
thanke God I am ready for  
him. Now go I to practise  
that which I haue preached  
Now am I climbing vp the  
hill. It wil cause me to puffed  
and blow, before I come to  
the cliffe. The hill is steape  
and high: My breath is  
short, and my strength is  
feeble: Pray therefore to  
the Lord for mee that as I  
haue now thorow his good  
nes, almost attained to the  
topp, I may by his grace be  
strengthened, not to rest  
till I come where I shold be  
Oh louing Lord put out  
thine hand & draw me vnto  
thee: for no man commeth

Bradford  
went to  
practise  
that hee  
had pre-  
ached.

vnlesse he be drawen of the  
Father. See my dearely be-  
loued, Gods louing mercie :  
He knoweth my shortnes  
of breath & extream weak-  
nes: and therefore as he sent  
for Heliah in a fiery chariot,  
so sendeth he for mee : for by  
fier my drosse must be puri-  
fied, that I may be fine gold  
in his sight. Oh vnthankfull  
wretch that I am! Lord doe  
thou forgine me mine vn-  
thankfulnes : Indeed I co-  
fesse (right deare to me in y  
Lord) that my sinnes haue  
deserued hell fier : much  
more then this fier. But loe  
so louing is my Lord, that  
he conuerteth the punish-  
ment for my sinnes into a  
testimoniall of his truth &  
veritie, which indeede the  
prelates

prelates do persecute in me,  
and not my sinnes: & ther-  
fore they persecute not me  
but Christ in me, who I  
doubt not will take my part  
vnto the verie end. **Oh**  
that I had so open an heart  
that I could as I shold do,  
receiue this so great and  
vnspeakable a dignity which  
**G D D** my Father offereth  
to me. Now pray for mee  
my **Dearely beloned**, Pray  
for me that I neuer shrink,  
I shall neuer Shrinke I  
hope. I trust in the Lord  
I shall neuer shrink: For  
hee that hath alwayes  
taken my part; will not  
I am well assured leaue me  
when I haue most need of  
him, for his truth and mer-  
cies sake.

**O**h Lord helpe me : into thy hands I commend me wholly. In the Lord put I my trust, I will not feare what man can doe vnto mee.

¶ A praier which M. Bradford taught his mother to say dayly for him in the time of his Imprisonment.

**N** Euer was I so merry deare Mother as now I am & should be, if I could get you to be merry with me to thanke God for me, and on this wise to pray for me. Ah good Father, which vouchsafest that my sonne being a grieuous sinner in thy sight, should find this fauour

fauiour with thee to be one  
of thy sonnes Captaines &  
men of warre to fight and  
suffer for the Gospels sake.  
I thanke thee therefore  
good Lord, and pray thee  
in Christs name that thou  
wouldest forgiue him his  
sinnes and vnthankfullnes,  
and make perfect in him  
that good worke thou hast  
begun : Yea Lord I pray  
thee to make him worthy  
to suffer, not onely Impri-  
sonment, but euen very  
death, for thy truth, religiō  
and Gospels sake. And as  
*Hannah* did apply and giue  
her first borne Son *Samuell*  
vnto thee : So doe I deare  
Father, beseeching thee for  
Christs sake accept my gift  
and giue my sonne *Iohn*

*Bradford* grace alwaies truly to serue thee & thy people as *Samuell* did. If on this sort good Mother you would by prayer offer me, vp to God, I should be the merriest man that euer I was.

---

¶ A note touching *John Wade*.

---

**T**his *Wade* being stripped out of his cloathes in an *June*, and preparing himselfe for the fire, had a faire long white shirt brought him from his wife, which being put on and he pinioned, was led on foote to the place of execution, and comming strait to the stake, took it in his armes,

armes, embracing it, and kissing it, to which being chained, he said with a cheerful and loud voice, his hands and eyes lifted up to heaven, the last verse of the 86 Psal. Shew some good token vpon me O Lord, that they which hate mee may see it, and bee ashamed, because thou Lord hast holpen and comforted me. Then the Kēds being set about him, hee pulled them to him, and embraced them in his armes: then fier being put vnto him hee cried vnto **G D D** often, Lord Iesus receiue my Soule, without any signe of impatience in the fier, till at length after the fier was thoroughly kindled, hee was heard no moze to speake, still  
I 5 holding

holding his hands vp ouer his head together towards heauen, euen when he was dead and altogether roasted as though they had beene stayed vp with a prop standing vnder them. This signe did God shew vppon him, whereby his very enemies might perceiue, that God according to his prayer had shewed a token vpon him, euen to their shame and confusion.

¶ Verses of ROBERT SMITH, written to the faithfull then in persecution.

*Content thy selfe  
with patience,*

*With*

With Christ to beare  
the crosse of paine :  
Which can and will  
thee recompence  
A thousand fold,  
with ioyes againe.  
Let nothing cause  
thine heart to quaille;  
Lanch out thy boat,  
hoise up thy sayle.  
put from the shoare,  
And be thou sure,  
thou shalt attaine  
Vnto the port,  
that shall remaine  
for euermore.

---

¶ No

---

---

¶ No quietnes in Satans  
seruice.

---

**T**O which purpose thus  
writeth Robert Samu-  
ell preacher, and Martyr, to  
the godly then in trouble.  
Why, are you vaine men  
more afraid of Iesus your  
gentle Saviour and of his  
Gospell of saluation, then if  
a Legion of Devils were a-  
bout to destroy your soules  
and bodies? Thinke you to  
bee more sure then vnder  
your Captaine Christ? Do  
you promise your selues to  
be more quiet in Sathans  
seruice, then in Christs re-  
ligion? Esteeme you more  
these

these transitorie and pernicious pleasures, then God and all his heauenly treasures? Oh palpable darknesse! Oh horrible madness, and willfull blindnes, without comparison too much to be suffered any longer! We see, and will not see: we know, and will not know: yea, we smart and will not feelee: and that our owne conscience wel knoweth. Oh miserable and brainelesse soules, which would for foolish pleasure, and slippery wealth, lose the Royall Kingdome and permanent Joyes of GOD, with the euerlasting glorie, which hee hath prepared for them that truly loue him and renounce the world.

The

The time is come, we must  
goe to it. Judgement is  
begun at Gods house, be-  
gan they not first with the  
greene and sappy tree? And  
what followed then vpon  
the bzanches.

¶ Encouragements to  
suffer the crosse of  
Christ.

**W**EE ought not to  
bee dismayd (saith  
the godly Martyr) in our  
suffering for Christ, but ra-  
ther to bee of good comfort:  
not to be sad, but merry: not  
sorrowfull, but ioyfull, see-  
ing God hath accepted of vs  
as of his deerey beloued chil-  
dren: I say, we should for  
his

his sake with glad hearts  
be ready to subdue our sin-  
full lusts, our wretched flesh  
and blood vnto his glorie, the  
promoting of his holy truth,  
and edifying of his Church.  
What if the earthly house of  
this our habitation bee de-  
stroyed? we know assuredly  
we shall haue a building gi-  
uen of God, not made with  
hands, but eternall in the  
heauens; and that with such  
ioyes as *Faith* taketh not,  
*Hope* toucheth not, nor  
*Charitie* apprehendeth not.  
They passe all desires and  
wishes. Gotten they may  
be by Christ: esteemed to  
their worth, they cannot be  
wherefore the more afflicti-  
on & persecution the word  
of God bringeth vs, the  
more

more felicitie & greater ioy  
abideth vs in heauen. But  
the worldly peace, idle ease,  
wealthy pleasure, which the  
ungodly foolish, so much  
gape after and imagine to  
procure to themselves by  
persecuting and thrusting a-  
way the Gospell, shall turne  
to their owne trouble, and  
in the end (if they preuent  
not) to their perpetuall infe-  
licitie, perdition, and dam-  
nation. For they had rather  
with Rich Naball and his  
temporall delights descend  
vnto the Devill, then with  
poore Christ and his bodilie  
trouble to ascend into the  
Kingdome of God his Fa-  
ther.

¶ The

---

¶ The blood of the Martyrs, the seede of the Gospell.

---

**A** Little after; our blood (saith he) shed for the Gospell, shall preach it with more fruit and greater furtherance, then did our mouthes, liues, and writings as did the blood of Abell, Stephen, with many moe. What though for a time they laught Christ and his word to scozne, they shall not sit in the Chaire of the scozners for ever.

¶ A sweet Meditation flowing from Faith in Gods promises.

Ho-

**T**owards the end of the  
sayd letter he saith, let  
vs therefore with an earnest  
faith, set fast hold and sure  
feeling vpon the promises of  
God in the Gospell, and let  
vs not bee sundred from  
the same, by any temptati-  
on, tribulation or persecu-  
on. Let vs consider Gods  
verity to be inuincible, in-  
violable, & immutable, pro-  
mising and giuing vs his  
faithfull souldiers life eter-  
nall. It is Christ only that  
hath discerned it for vs: and  
vnto him only must we ren-  
der the praise. Let not then  
the vaine fantasies and  
dreames of men; the foolish  
gaudes & toyes of the worlde,  
nor the craftie delusions of  
the Deuill, diue and sepa-  
rate

rate vs from our hope of the crowne of righteousness, that is laid vp in store for vs against the last day. Oh that happy and merry last day! I meane to the faithfull when Christ by his covenant shall giue and grant vnto them that ouercome & keepe his words to the end, that they may ascend & sit with him in his seat for ever as he hath ascended and sitteth on the throne with his father. The same body & soule that is now afflicted with Christ, shall then with Christ be glorified: now in the Butchers hands as sheepe appointed to bee slaine: Then sitting at gods Table with Christ in his kindome, as Gods honorable

Merry last  
day.

ble and deare Children.  
 Where for earthly pover-  
 ty wee shall haue heauenly  
 riches : for a little hunger  
 & thirst, saturitie of plea-  
 sures in the presence of  
 God for euer, and euer : for  
 sorrowes, troubles, & cold  
 yrons, celestially ioyes, and  
 the company of Angels :  
 and for a bodily death, life  
 eternall. Oh happy soules!  
 Oh precious death! and e-  
 uermore blessed : right  
 deare in the sight of the  
 Lord is the death of his  
 Saints, &c.

We must obey God rather  
 then men.

**R**obert Coo Martyr,  
 being demanded by  
 B. of Norwich whether he  
 would obey the B. lawes,  
 answered

answered, as far as they agree with Gods word, I will obey.

Bishop. Whether they agree, or not agree with gods word, we be bound to obey them, if the king were an infidell.

Coo, If Sydrach, Misack, and Abednago, had sodon, Nabuchadnezar had not confessed the true god.

¶ The Martyrs would not be deliuered, but by law.

**A** Tye Aulse holdē at Wimbich, there cometh to William Wolsey Martyr, one Doctor Fuller, speaking to him on this manner, Wolsey thou dost much trouble my conscience, wherefore I pray thee depart  
and

and rule thy tongue, so that  
I heare no moze complaints  
of thee, and come to the  
Church when thou wilt, &  
if thou be complained on, so  
farre as I may, I promise  
thee I will not heare it.

To whom Wolsey repli-  
ed, Maister Doctoꝝ I was  
brought hether by a law,  
and by a law I will bee deli-  
uered.

¶ Robert Pygot and *Willi-  
am Wolsey* comforted  
and confirmed in the  
Faith, by a Bishoppes  
Chaplain.

**T**hese two Godly Mar-  
tyrs lying in Prison,  
there came to visite the, one  
Peter

ter Valentine, a French  
man bozne, Chaplaine to  
B. Godericke; who at his  
entrance sayd, vnto them,  
my Brethren according to  
mine office, I am come to  
talke to with you, for I haue  
been Almner heerethis 20.  
yeares and aboue. Take it  
therefore in good part my  
brethren I pray you that I  
am come to talke with you;  
I promise you, not to pull  
you from your Faith; But  
I both require and desire  
you in the name of Christ  
to sticke vnto the truth of  
his Gospel: and I beseech  
Almighty God for his Son  
Iesus Christ sake, to pre-  
serue you aud mee in the  
same vnto the end. For I  
know not my selfe my bre-  
thren,

thren, how sone I shall be at the same point you now are at. Thus with many other like words he made an end, causing all that were there present to water their cheekes, contrary to all their expectatiōs, praised be God.

---

¶ A wicked new man,

---

**B**Eing in their examinati-  
on befoze Docto<sup>r</sup> Fullar  
formerly mentioned, Docto<sup>r</sup>  
Shaxton sayd vnto them:  
good Brethren remember  
your selues, and becomenew  
men, for I my selfe was in  
this fond opinion you now  
are in, but I am now becom  
a new man.

Ah, said Wolsey, are you  
become

become a new man? woe be  
to thee thou wicked new  
man, for God shall iustlie  
iudge thee.

---

**P** Properties of a good  
BISHOP

---

**B**ishop Ridley was as  
tenderly beloued of his  
flocke, as the Father of the  
Child. Euery Sunday and  
Hollyday he lightly preached  
in one place or other, to  
whose sermons the people  
resorted, swarming about  
him like bees, and coueting  
the sweet flowers and whol-  
some Iuyce of the fruitfull  
doctrine which he not onely  
preached, but practised in  
his life, as a glittering lan-  
thorne

thorne to the eies and senses  
of the blind, in such pure or-  
der and chastity of life, that  
his very enemies could not  
reproue him in one iot therof

Hee was of nature kind  
to his kinsfolkes, and yet  
not bearing with them o-  
therwise the right required,  
giuing them alwayes this  
generall rule ( yea to his  
owne Brother and sister )  
that they doing euil should  
seekke or looke for no more  
at his hands, then at the  
hands of a meere stranger,  
proffessing that hee or she  
that vsed a Godly trade of  
life should bee esteemed of  
him as his Brother & sister.

Being at his mannoz at  
Fulham, as he much vsed to  
be, he red daily a lectur to his  
familie

familie at the common praier,  
 beginning at the Acts of  
 the Apostles, and so going  
 throughout all the Epistles  
 of S. Paule, giuing to eue-  
 ry man that could read a  
 new Testament hyring  
 them besids with money to  
 learne by heart certaine  
 Chapiters, but especially  
 the 13 of the Acts. Reading  
 often also to his familie the  
 101 Psalme. Being maruei-  
 lous carefull ouer his fami-  
 ly, that they might bee a  
 spectacle of all vertue, and  
 honeſty vnto others.

¶ Let not vs contend for  
 we are brethren.

**I**n a Letter he writs to M<sup>r</sup>  
 Hooper, hee hath these  
 words

**words :** Forasmuch deare Brother as I perceiue by your Letters which I haue but superficially seene, that weethorowly agre,& wholly consent together in those things which are the grounds and substanciall points of our Religion, against the which the world so furiously rageth in these our dayes : Howsoeuer we in times past in certaine by-matters and circumstances of religion, your wisdom & my simplicity, hath (I grant) a little Iarred, each of vs following the abundance of his owne sense and Iudgment : Now I say be you assured that euen with all mine heart god is my witnes in the bowels of Christ, I loue you in the truth,

truth, & for the truths sake  
which abideth in vs and (as  
I am perswaded ) shall by  
the grace of God abide in  
vs for euer more (and a little  
after) Let vs Ioyne hands  
together in Christ, and if  
we can not ouerthrow, yet  
to our power, and as much  
as in vs lieth, let vs shake  
those high altitudes, not  
with carnall, but with spiri-  
tuall weapons.

*J* How to be affected,  
when the word of god  
is reiected.

**L**ying on a time at his  
house at HADHAM in  
Hertford shiers he went to  
visite Lad. Mary then tying

two myles off at Hunsdon, about 11 of the clocke Lady Mary came forth into her Chamber of presence, whom the said Bish. then saluted. She thanked him for his paines, and for a quarter of an houre talked pleasantly with him, &c.

After dinner the Bi. being called for by her Grace, hee thus began his speech.

Madam, I come not onely to do my duty to see you, but also to offer my selfe to preach befoze you on Sunday next, if it will please you to heare me.

At this, her countenance changed, and after silence for a while she answered.

My Lord as for this last matter, I pray you make the

the answer to it your selfe.

*Bish.* Madam, considering mine office and calling I am bound of duty to make your grace this offer to preach befoze you.

Mary, well I pray you, make the answers as I have said to this matter your selfe for you know the answers well enough. But if there be no remedy but I must make you answer, your answer shall be this: The doore of the parish Church adioyning, shall be open for you, if ye come: And ye may preach if ye list, but neither I, nor none of mine shall heare you.

*Bish.* MADAM I trust you will not refuse to heare Gods word.

Mary. I cannot tell what  
ye call Gods word.

That is not Gods word  
now, which was G D D S  
word in my Fathers dayes.

After many bitter words  
against the Religion then e-  
stablished, shee concluded  
with these words; My Lord  
for your gentlenes in com-  
ming to se me I thanke you  
but for your offering to  
preach before me, I thanke  
you neuer a whit.

Then the Bishop was  
brought by Sir Thomas  
Wharton, (who at the Bi-  
shops first comming had gi-  
uen him kind entertainmēt)  
to the place where he dined,  
and desired to drinke. After  
he had drunke, he paused a  
while looking very sadly &  
sud-

suddenly brake out into these words ; surely I haue done a misse, why so said sir *Thomas* ? For I haue drunk said he in that place where Gods word offred, hath bin refused : whereas if I had remēbred my duty I ought to haue departed immediately, and to haue shaken off the dust of my shoes for a testimony aganist this house.

These words were by the sayd *Bish.* spoken with such vehemency, that some of the hearers afterwards confessed, it made their haire to stand vp right on their heads.

¶ Notes touching old  
Father LATIMER, first  
a zealous Papist.

**Z**elous hee was at the  
first, in the Popish Re-  
ligion, and therewithall so  
scrupulous (as him selfe con-  
fesseth) that being a Priest  
and vsing to say masse, hee  
thought he had neuer suf-  
ficiently mingled his mas-  
sing wine with water. \*

\* Also that  
he should  
neuer bee  
damned if  
hee were  
once a  
professed  
Frier, &c.

¶ The manner of his  
conversion.

**M**<sup>R.</sup> Thomas Bilney  
being about that time  
a trier out of Satans sub-  
tleties

tleties, and a secret overthrower of Antichrists kingdom, seeing Maister Latimer to haue zeale in his waies, (although without knowledge) was stricken with a brotherly pittie towards him, and bethought by what meanes hee might best win this zealous ignorant brother. After a short time hee came to Maister Latimers studie, and desired him to heare him make his confession. Which thing hee willingly granted, by hearing whereof hee was (through the good spirit of God) so touched, that therevpon he forsooke his former studying of the school Doctors, and other fopperies, and became an earnest student

## Student of Diuinitie.

¶ Being converted, hee  
endeuoursto conuert  
others,

**A**fter this his winning  
to Christ (saith Master  
Fox) hee was not satisfied  
with his owne conuersion  
onely, but like a true Dis-  
ciple of the blessed Samari-  
tan, pittied the miserie of o-  
thers, and therefore became  
a publike Preacher, and al-  
so a priuate instructor to  
the rest of his brethren  
within the vniuersitie, by  
the space of three yeares.

He was euer wont to say,  
that the Preaching of the  
Gospell would cost him his  
life.

life.

At the comming in of M.  
Mary, a Pursuant was  
sent downe to cite him to ap-  
peare at London, of which  
though he lacked no fore-  
warning 6. howres before,  
by Iohn Careles, yet so far  
of was he from thinking of  
escape, that he prepared him-  
selfe towards his iourney,  
before the sayd messenger  
came to his house. At the  
which thing when the Pur-  
suant saw, marvailed,  
seeing him so ready, he sayd  
unto him, my friend, you  
be a welcome messenger  
to me. And be it known to  
you, and to the whole world  
that I goe as willingly to  
*London* at this present, bee-  
ing called by my Prince to  
render

render a reckoning of my doctrine, as euer I went to place in my life. And I doubt not but that God as he hath made mee worthy to preach his word before two excellent Princes, so he will enable me to witnes the same vnto the third, either to her comfort, or discomfort eternally.

At his comming vppe to London, passing through Smithfield, he merrily said, that Smithfield had long groned for him.

---

¶ Heewascheerefull in his imprisonment.

---

**B**eing Prisoner in the Tower, the lieutenants man

man comming vpon a time,  
the aged Father being kept  
without a fier in the frostie  
winter: and well nie starued  
for cold, merrily bad the man  
tell his master, that if he did  
not looke the better to his  
prisoner, perchance hee  
would deceiue him. The  
liesutenant hearing this, be-  
thought himselfe of his  
words, and fearing least that  
indeed hee ment to make  
some escape began to looke,  
more straitly to his prisoner,  
and so comming to him, be-  
ganne to charge him with  
his words, retiting what  
his man had told him befoze,  
yea, Maister Liesutenant, so  
I said indeed, For you looke  
I thinke that I should burn,  
but except you let me haue  
some

some fier, I am like to de-  
ceiue your expectation, for  
I thinke I shal rather starue  
heere for cold.

Many such like answeres  
merrie, but sauorie, would  
he giue, comming not from  
a vaine mind, but from a  
constant and quiet reason,  
declaring a firme and stable  
heart, little passing for all  
this great blustering of their  
terrible threats, but rather  
deriding the same.

---

¶ His Constancie.

---

Constant he was in his  
greatest extremitie, for  
when hee stood at the stake  
without Bocardo gate at  
Oxford

Oxford, and the tormentors ready to set fier to him, and to the learned and godly W. Ridley, he lifted vp his eyes to heauen with an amiable & comfortable countenance, saying these words, *Fidelis est Deus; qui non sinit nos tentari supra id quod possumus*: God is faithfull, who will not suffer vs to be tempted aboue our strength, &c.

---

¶ One burned with the Apocalips.

---

**I**n King Henry the viii. daies there was one Scile burned in Smithfield, and with him the Booke of the Apocalips. This Booke when he saw fastened vnto the

the stake to be burned with him, lifting vphis voyce, Oh blessed *Apocalips* saith hee, how happy am I that shall be burned with thee! And so this good man and the blessed *Apocalips*, were both together in the fire consumed.

¶ Maister RIDLEYS behauour at supper the night before his suffering.

**T**he night befoze he suffered, his beard and legs were washed, and as he sate the same night in the howse of M. Irish his keeper, he had his hostes & the rest at the table to his Mariage : for  
faith

faith he, to morrow I must be married: And so shewed himselfe to be as merry as euer hee was befoze. And wishing his sister at his marriage, he asked his Brother sitting at table, whether shee could find in her heart to be there oꝛ no: and he answered, yea, I dare say with all her heart, at which word, he sayd he was glad to heare so much of her. At this talk Mistris Irish wept. But Maister Ridley comforted her and sayd, O Mistris *Irish* you loue me not now I see well enough. For in that you weepe, it doth appeare you meane not to be at my Marriage, neither are content therewith. Indeed you are not so much my friend,  
as

as I had thought you had bin.  
 But quiet your selfe: though  
 my breakfast shall be some-  
 what sharpe and painefull,  
 yet I am sure my supper  
 shall be moze swæet and plea-  
 sant. When they arose from  
 Supper, his brother offered  
 to watch with him all night:  
 But hee said no, no, That  
 you shall not. For I mind  
 God willing to goe to bed,  
 and to sleepe as quietly to  
 night, as euer I did in all my  
 life.

*g* No such joy in the  
 world, as Gods people  
 find vnder the crosse,

**T**hus writes M. Iohn  
 Philpot Martyr, to the  
 Lady

**L**ady Vane, The world wondreth how wee can bee merry in such extreame, miserie, but our omnipotent God, turneth our miserie into felicitie. Beleeue me deere Sister, there is no such ioy in the world, as the people of Christ haue vnder the Crosse. I can speak by experience, therefore beleeue mee, and feare nothing that the world can doe vnto you. For, when they imprison our bodies, they set our Soules at liberty with God : when they cast vs downe, they lift vs vp : yea, when they kill vs, then doe they bring vs to euerlasting life, and what greater glory can there be, then to bee at conformity with Christ?  
**which**

He means  
the cole-  
howse  
which in  
one of his  
L. to this  
Lady, he  
saith, was  
as dark &  
vgly a pri-  
son as any  
about  
London.

which afflictions do worke  
in vs.

In another of his Letters  
to the same Lady, and to the  
same purpose he saith, I haue  
so much ioy of the reward  
that is prepared for mee  
most wretched sinner, that  
though I bee in a place of  
darknes and mourning, yet  
I cannot lament, but both  
night and day am so ioyfull  
as though I were vnder no  
crosse at all: yea in all the  
daies of my life I was neuer  
so merry, the name of the  
Lord be praised therefore  
for euer and euer, and hee  
pardon my vnthankfulnes.

The Letters of this good  
Lady he much esteemed, for  
as with her purse shee com-  
forted his outward man, so  
by

by her Letters shee refreshed  
his inward man, to which  
purpose saith hee, Ah deare  
sister I thanke you for your  
last letter you sent mee, it is  
a singular comfort vnto  
me as oft as I read the same.  
I haue it in my bosome, &  
will carrie the same euen to  
the stake with mee, in wit-  
nes that Christ hath so con-  
stant & faithfull a LADY in  
ENGLAND. Such cheer-  
full and holy spirits vnder y  
crosse bee acceptable sacrific-  
es in the sight of God.

---

¶ Boner beat his priso-  
ner for saying hee had  
not lust to come to his  
masse.

---

Thus

**T**hus writs one Thomas Whittle *Priest*, among other thinges (saith he) the Bishop asked mee, if I would haue come to masse that morning if he had sent for me? Had you sent (saith he) I would haue come to you at your commandement, butto your masse I haue smal affection.

At which answere he was fore displeased and sayd I should be fed with bread & water. And as I followed him through the great Hall, he turned backe and beate me with his fist, first on the one cheeke, and then on the other, that the signe of my beating did continue many daies after. And then he led me into a little Salt-house

house where I had no straw  
nor bed, but lay 2 nights on  
a Table and slept soundly I  
thanke God.

[ *This poore man as M.  
Philpot reports, for calling of  
his bill of recantation in, was  
beaten againe. The Bishoppe  
(saith he) understanding of it  
sent for him, and fell vppon him  
like a Lyon: and like a manly  
Bishop buffeted him well. So  
that hee made his face blacke  
and blew, and pluckt away a  
piece of his beard, &c. ]*

¶ The Martyrs were as  
well content with hard  
lodging, as others on  
their beds of downe.

**S** D wittes M. Philpot;  
 After that saith he, I was  
 carried to my Lords cole-  
 house againe, where I with  
 my sixe fellowes doe rouze  
 together in the straw, as  
 cheerefully we thank God,  
 as other do in their beds of  
 downe.

---

¶ A note of one that leapt  
 at the stake.

---

**I** Was one George Roo-  
 per, who at his comming  
 to the stake putting of his  
 gowne, fet a great leape:  
 So soone as the flame was  
 about him, he put out both  
 his armes from his body  
 like a Rood, and so stood  
 stedfast, continuing in that  
 manner

manner not plucking in his armes, till the fire had consumed and burnt them off.

[ *He Went to the stake with two other, all in white linnen, with their gownes vppon. He was the younger, of a fresh colour, courage, and complexion.*

¶ CHRIST'S Souldiers must not looke to be alwaies at their ease.

**C**ommend me saith **¶** Philpot (in a letter to Careles) to all our faithfull brethren, and bid them with a good courage looke for their redemption, & frame themselves to be hearty Souldiers in Christ. They haue

taken his presse money a great while, and now let them shew themselves ready to serue him faithfully & not fly out of the Lords court, into the world as many do.

¶ Though the righteous fall, he shall not be cast downe.

**T**his sentence is verified in Thomas Wittle of whom mention was made a little before; as his owne words best testifie. Having immediately before set downe his recantation; To this bill saith he I did in deed set my hand, being much desired & counselled so to do: and the flesh

flesh being alwaies desirous  
to haue libertie. Now when  
I had so done, I had little  
ioy thereof. For by and by,  
my mind & conscience tould  
me by Gods word that I  
had don euil by such a sleigh-  
ty meanes to shake off the  
sweet crosse of Christ, and  
yet it was not my seeking as  
God knoweth, but altoge-  
ther came of them; Oh the  
craftie subtletie of Sathan  
in his members! Let euery  
man that God shall deliver  
into their hands, take good  
heed & cleaue fast to Christ  
for they will leaue no cor-  
ner of his conscience vn-  
sought, but will attempt all  
guilfull and subtile meanes  
to corrupt him to fall both  
from God and his truth :

L 3 But

But yet let no man dispaire  
 of Gods helpe: for PETER  
 did fall and rise againe. And  
 DAVID saith thogh a righ-  
 teous man fall he shall not  
 be cast away, for the Lord  
 vpholdeth him with his  
 hand.

For I for my part haue  
 felt mine infirmities, and  
 yet haue I found GODS  
 present helpe and comfort in  
 time of neede I thanke him  
 therefore.

The night after I had  
 subscribed, I was sore grie-  
 ued, and for sorrow of con-  
 science could not sleepe. For  
 in the deliuerance of my bo-  
 dy out of bandes, which I  
 might haue had, I could find  
 no ioy nor comfort, but still  
 was in my conscience tor-  
 mented

mented more and more, bee  
ing assured by Gods spirit &  
his word, that I through  
euill counsell had done a  
misse.

Having by intreaty got  
ten the bil of his recantion a  
gaine of D. Harpsfield who  
suffred him to pull out his  
name, hee presently concei  
ued so great ioy, that he was  
perswaded afterward as him  
selfe saith, That neither De  
uill, nor cruell tyrant shold  
euer be able to plucke him  
out of Christs hand. Of  
whose flocke sayth he I vn  
doubtedly beleue that I am  
one, by meanes of his death  
and bloodshedding, and shall  
at the last day stand vpon  
his right hand, and receiue  
with others his benediction.

And now being condemned to dye, my mind and conscience I praise God is quiet in Christ: and I by his grace am very well willing to giue over this body to the death for the testimony of his truth and pure Religion, against Antechrist, and all his false Religion, and doctrine.

---

¶ A caueat to vse circumspection if wee fall into the Papists hands

---

**H**E spake a little hæreof befoze, but not satisfied there with, anon after hee addes in a Letter of his to Carelesse, God suffred mee saith he, to faint and faile through

through human infirmitie  
by the working of the Ar-  
chenemie in his sworn soul-  
diers the Bishops & Priests  
In whome so liuely appea-  
reth the very visage and  
shape of Satan that a man.  
(if it were no preiudice to  
Gods Gods word) might  
well affirme them to be de-  
vils incarnate, as I by expe-  
rience do speake, wherfore  
who so shall for conscience  
matters, come into their  
hands, had need of the wil-  
lines of the Serpent to saue  
his head, though it be with  
the wounding of his body,  
and to take heed how hee  
consenteth with their wic-  
ked writings, or sets his  
hand to their conuainces.

---

¶ Certaine verses written at the end of a letter to CARELES.

---

*This world I doe forsake,  
To Christ I me betake,  
And for his Gospell sake  
I patiently death take.  
My body to the dust,  
Now to returne it must :  
My soule I know full well,  
With my Lord God shall dwell.*

THO: WHITTLE

---

¶ BONER charged to  
be a blood sucker.

---

Brown

**B**rown saith Bonner, ye haue been befoze me many a time and oft, and I haue trauailed with thee to win thee from thy errors, yet thou and such like haue and doe repozt that I goe about that I go about to seeke thy blood.

Yea my Lord said Brown, ye be a bloodsucker indeed and I would I had as much blood, as is water in the sea, for you to sucke.

---

¶ God giues those that are his, wisdom to answer in his cause.

---

**T**O which effect William Tims thus writeth in one of his Letters, I most earnest,

earnestly desire of God, that as you haue a willing mind to comfort my vile earthly bodie in this time of persecution, so he will strengthen you with his holy spirit, that my imprisonment doe not discomfort, but rather strengthen and comfort you to see the goodnesse of God shewed vnto me, in that being a man without learning, and brought before three such Bishoppes concerning worldly wisdom, hee gaue mee both mouth and wisdom insomuch that the Bishop of LONDON sang from mee in great hast.

Which

Which doth yet further  
appeare in the storie of Alice  
Driuer, who hauing as it  
seemeth put the Doctors to  
silence, vseth this speech,  
Haue you no more to say,  
G O D bee honoured.  
You bee not able to resist  
the Spirit of God in mee a  
poore woman. I was an ho-  
nest poore mans daughter,  
neuer brought vp in the v-  
niuersities, as you haue bin  
but haue diuen the plough  
before my Father many a  
time I thanke God, yet not-  
withstanding in the defence  
of Gods truth, and in the  
cause of my maister Christ,  
by his grace, I will set my  
foote against the foot of a-  
ny of you all, in the main-  
tenance and defence of the  
same,

same, and if I had a thousand liues it should go for payment thereof.

---

¶ If wee haue not this wisdomē the fault is our owne.

---

**S**o it followeth in the fore  
saide Letter of William  
Tims, this I haue written,  
that you shold not be afraid,  
but call vpon God: For hee  
hath commanded to aske  
and we shall haue, to seeke  
and we shall find, to knock  
and it shall be opened vnto  
vs. Also he hath commanded  
vsto call vppon him in  
the time of trouble, and  
hath promised to heare vs.  
Therefore if wee haue not  
both

both mouth and wisdom  
at his hand, the fault is not  
in vs, for either we will not  
repent vs of our wickednes  
and amend our liues, or we  
be vnfaithfull, and beleue  
not the promises of God:  
and so our selues are the  
cause that this wisdom is  
lacking in us. Therefore  
let vs repent and amend our  
liues, and God is mercifull.

Two cau-  
ses why  
we want  
true and  
heauenly  
wisdom.

¶ The Prison not so to  
be feared, as for it to  
shrinke from the  
truth.

For thus in the same Let-  
ter hee writes, I certifie  
you that if al men knew the  
comfort they should find at  
Gods

Gods handes in prison, I  
thinke there would come  
mo into prison, then there  
do. For surely wee finde  
such comfort from Gods  
hand since wee haue beene  
in Prison, that wee had ra-  
ther die then bee abroad to  
see the Idolatrie that is a-  
mong them. A little after  
(he saith) good brethren I  
am kept alone, and yet I  
thanke God he comforteth  
me, past all the comfort of  
any mans : for I thanke  
G O D I was neuer merrier  
in all my life.

---

¶ He

---

---

¶ He reioyceeth that god  
gaue him a body wher-  
with he might glorifie  
his name.

---

**M**<sup>y</sup> deare bꝛethꝛē (saith  
he in another letter )  
foꝛ the tender mercies of god  
remember wel what I haue  
sayd vnto you, and also wit-  
nes ; the which I am now  
ready to seale vp with my  
blooꝝ. And I praise God that  
euer I liued to se this day, &  
blesseꝛ be my good God &  
mercifull father, that euer  
he gaue me a body to glori-  
fie his name.

¶ Certaine

¶ Certaine profitable  
notes out of the sto-  
ry of Iulius Palmer  
MARTYR.

**T**his Palmer all *King  
Edwards* dayes was a  
Zealous Papist in the vni-  
uersity of OXFORD: so  
obstinate that he utterly ab-  
horred all godly prayer and  
sincere preaching in so much  
that he was almost pointed  
at of euerie one, for his sayd  
obstinacie in his Papish opi-  
nions. He was borne in  
Covent: and scholler to one  
M. Harley, who taught the  
free schoole in Magdalen  
Coledge: he grew expert  
both in the Latine & Greeke  
tongue

tongue, In the time of his Ignorance he was altogether Conuersant with such as were enemies to the Gospell. He would neuer come to prayer, but by compulsion no; to sermons: for by his good will he would not heare them him selfe, no; suffer any of his scholars to heare them. For which he was oft called before the officers of the sayd Colledge and punished, sometimes by purse, and sometimes by looke of his commons: and at the last for other his Popish pranks expelled the house.

After the which expulsion desiring to be restored; it so happened by the mercy of God, who only doth wondrous things, that in y<sup>e</sup> daies  
of

Palmer  
hated to  
dissemble.

of Queene MARIE, he became of an obstinat Papist, a earnest and zealous Gospeller. But at the beginning of his conuersion, hee he remained a long time in most points either blind or doubtfull, in that hee yet could not choose but vtter himselfe in priuate reasonings, both concerning that wherein hee was resolved, as also wherein he was doubtfull. For such was his nature alwaies, both in Papistric and Protestancie; vtterly to detest all dissimulation, in so much that by the meanes of his plainnesse, and for that he could not flatter, he suffered much woe, both in K. *Edwards* daies, & also in Q. M. time.

psw

Now shortly after all this, it pleased God so to worke in his heart, that hee became more & more inquisitive & carefull to hear how the Martyrs were apprehended, what Articles they died for, how they were vsed, and after what sort they tooke their death. Sparing not at his owne charges, to send one of his scholers in company of a bachelor of that house to Glocester, to see & vnderstand the whole order of B. Hopers death, to bring him true report thereof, which some thinke he rather did, being wont in K. Ed. daies to affirm, that none of them all would stand to the death for their religiō: after y<sup>e</sup>, he wold be present himselſe at the exami-

examinatiō of the martyrs,  
& at their death in so much  
that the first hope which  
the Godly conceiued of  
him, was at his returne from  
the burning of Bishop *Rid-*  
*ley*, and Bishop LATIMER.  
At what time in the hearing  
of diuers of his friends, hee  
brast forth into these words  
and such like: O raging cru-  
elty! O tyrannie tragicall!  
and more then barbarous.

From that day forward,  
hee gaue himselfe studious-  
ly to vnderstand the truth  
and therefore withall speed  
borrowed PETER MAR-  
TIRS Commentarie vpon  
the first to the *Corinthians*,  
and other good Booke: And  
so through hearty prayer,  
and dilligent search, and  
confe-

conference of the scriptures at length he beleueed, and imbraced the truth with great ioy, and so profited in the same that daily more and more he declared it both in word and deed. In such sort that hee neuer hated y<sup>e</sup> truth more subornly before, then afterwards he willingly imbraced the same, when it pleased God to open his eyes, and to reueale vnto him the light of his word: in so much as when he saw his new life & old liuing would not, nor might not quietly stand together, hee departed the house.

Being one in a friendes Chamber; one Barwicke an old acquaintance of his per-

A shrewd  
matter to  
burn in  
the opini-  
on of a  
natural  
man.

ceining him to be so earnest  
a defender of the veritie said  
vnto him in the hearing of  
diuers; well Palmer, well,  
thou art now stout and har-  
dy in thine opinion, but wert  
thou once brought to the  
stake, I beleue thou woldest  
tell me another tale. I ad-  
uise the to beware of the fier,  
it is a shrowd matter to  
burne. Truly saith Palmer  
I haue bin in danger of bur-  
ning once or twice, and hi-  
therto I thake god I haue e-  
scaped it But I iudge verily  
it will be my end at the last,  
welcome be it, by the grace  
of God. Indeed it is a hard  
matter for them to burne,  
that haue the mind & soule  
linked to the body, as a  
theeves foot is tyed to a  
paire

paire of fetters : But if a man be once able through the helpe of Gods spirit to separate and deuide the soule from the body, for him it is no more masterie to burne, then for me to eat this piece of bread.

Having yeilded vp his fellowship in Oxford, and being placed in the Grammar schole at Reading, it was not long, but for the sauing of his life, he was forced to flie the towne, leauing that he had, and a quarters stipend in the hands of his enemies. Then taking his iourney to Esham where his Mother dwelt, hoping to obtaine at her hands certain Legacies due to him by his Fathers will, hee was thus

D

enter,

entertained of her. As soon  
as she beheld him on his  
knees, asking her blessing,  
as he had been accustomed  
to doe : thou shalt said shee  
hane Thyrs curse and mine  
whither soeuer thou go. He  
pausing a little, as one ama-  
zed at so heavy a grating,  
at length sayd, O Mother,  
your owne curse you may  
giue me, which God know-  
eth I neuer deserued, but  
not Gods curse, for he hath  
already blessed me. Say,  
sayth she, thou wentest out  
of **G O D S** blessing into a  
warne Sonne, when thou  
wast banished for an Here-  
tique out of that worshipful  
Colledge in Oxford; and  
now for the like knauery art  
driven out of Redding too.

Alas

Alas Mother saith he, you  
 haue beene misinforme, I  
 was not expelled nor dri-  
 uen away, but freely re-  
 signed of mine owne ac-  
 cord. An Hæretique I am  
 none, for I stand not stub-  
 bornely against any true  
 Doctrine, but to my pow-  
 er, defend it. And you may  
 be sure, they vse not to erpel  
 nor banish Hereticks ( as  
 they tearme them ) but to  
 burne them : well saith his  
 Mother, I am sure thou dost  
 not beleeue, as thy Father  
 and I, and all our forefa-  
 thers haue done : but as we  
 were taught in the new law  
 in King Edwards dayes,  
 which is damnable Here-  
 sie.

Indæd I confesse said Pal-

M 2

mer

mer, that I belecue that Doctrinewhich was taught in King EDVVARDS time, which is not Heresie but truth, neither is it new, but as old as Christ and his Apostles.

When my  
Father &  
Mother  
forfakes  
me, then  
the Lord  
will take  
me vp. Ps.  
27.10.

And if thou be at that point sayd the, I require the to depart my house, and out of my sight, and neuer take me fo: thy Mother hœrcafter. And as fo: money and goods I haue none of thine, thy Father bequeathed nought fo: Hereticks. Fagots I haue to burn the, moze thou gettest not at my hands.

Mother saith he, where as you haue cursed me, I againe pray God to blesse you and prosper you all your life long, and with like soft talk  
sweet

sweet words, & abundance of teares, trickling downe his cheekes, hee departed from her, where with her heart was so mollified that she hurled an old Angell after him and said : take that to keepe thee a true man.

¶ A conference betweene him and one BULLINGHAM, at the first a Papiſt, afterwards a Protestant.

**T**his Bullingham in a Letter repoſteth of the ſayd PALMER after this manner. At my returne into England ſaith he, it was  
D ? my

\* Sir Ri-  
chard A-  
bridges.

my hap to mœete Palmer in  
Paules where a Kood was  
set vp. After our græting  
one an other, Bullingham  
sayd he, is this our God so?  
whom we haue \* smarted.  
No Palmer said I, it is an I-  
mage of him : an Image  
said he. I tell thee plainly  
BVLLINGHAM that *John*  
*Caluin* (whose Institutions I  
haue read since our depar-  
ture) telleth me plainly by  
gods word, that it is an *Idol*,  
and that the Pope is *Anti-*  
*christ*, and his Clergie the  
filthie sinck-hole of Hell,  
and now I beleue it, for I  
feelee it sensible. Oh  
that God had revealed these  
matters to me in times past!  
I would haue bequeathed  
this Romish Religion, or ra-  
ther

ther Irreligion, to the Deuill of Hell, from whence it came. Belæue them not Bullingham. I will rather haue these knees pared off, then I will kneele to yonder Iack-napes ( meaning the Roode) God helpe mee I am borne to trouble in this world.

Well Palmer sayd I, is the wind in that doore with you, it will blow you little ease in the end. I will neuer haue to do with thee againe. So I left Palmer walking in Paules, who now throgh the Element of fier, is exalted aboue the Elements, where eternall rest is prepared for persecuted Martirs.

By me *Iohn Bullingham.*

M 4

In

**I**n a talke betweene  
DOCTOR IEFFERY  
and him at Newbery,  
he hath these sober,  
prompt and confident  
answeres.

**I**effery. I meane to wzing  
Peccaui out of your lying  
lips ere I haue done with  
thee.

*Palmer.* But I know that  
although of my selfe I  
bee able to doe nothing,  
yet if you and all mine ene-  
mies, both bodily & ghost-  
ly shold do your worst, you  
shall not be able to bring  
that to passe, neither shall  
ye e preuaile against Gods  
mighty

mighty spirit, by whom we vnderstand the truth and speake it boldly.

Ieffery. Ah, are you ful of the spirit? Are ye inspired with the holy Ghost?

Palmer. *sir?* No man can beleeue, but by the inspiration of the holy Ghost. Therefore if I were not a spiritual man, & inspired with gods spirit I were not a true christian. *Qui spiritum Christi non habet, hic non est eius.* He that hath not the spirit of Christ, the same is none of his.

Ieffery. I perceiue you lacke no words.

Palmer. Christ hath promised not onely to giue his, store of words necessary; but

With them such force of matter, as the gates of hell shall not be able to confound nor preuaile against it.

Ieffery. Christ made such a promise to his Apostles,

I trow ye will not compare with them?

Palmer. With the holy APOSTLES I may not compare neither haue I any assistance in mine owne wit or learning, which I know is but small, yet this promise I am certaine, pertaineth to all such as are appointed to defend Gods truth, against his enemies, in the time of their persecution for the same.

Ieffery. Then it pertaineth not to thee.

Palmer. Yes, I am right well

well assured, that through his grace, it pertaineth at this present to me as it shall (I doubt not) appeare, if yee giue mee leaue to dispute with you, befoze this audience, in the defence of al that I haue witten,

Jeffrey. Thou art but a beardless Boy; start vppe yesterday out of the schooles, and darest thou presume to offer disputation. or to encounter with a Doctor?

Palmer. Remember M. Doctor, *Spiritus ubi vult spirat*. The spirit breatheth where it listeth. And againe *Ex ore Infantium*, Out of the mouthes of Babes; and in an opher place, *Abcondisti haec a sapientibus*. Thou hast hidden these things from

from the wise and prudent,  
&c. God is not tied to time,  
wit, learning, place, nor  
person. And although your  
learning bee greater then  
mine : yet your beleefe in  
the truth, and zeale to de-  
fend the same, is not grea-  
ter then mine.

¶ A gentleman seeming  
to pittie his estate,  
saith thus vnto him;  
PALMER,

**T**Ake pittie on thy gol-  
den yeeres, and plea-  
sant flowers of lusty youth,  
befoze it be too late.

*Palmer.* Sir, I long for  
those springing flowers,  
which shall neuer fade.

Gent.

Gent. If thou be at that point I haue done with thee.

¶ He comforts his two fellow Martyrs

**A**n houre before hee ,  
with Iohn Guin and  
Thomas Askin, went to the  
stake, in the presence of many  
people; Palmer comforted  
his fellowes with these  
words, Brethren saith he,  
be of good cheere in the Lord,  
and faint not. Remember  
the words of our Sauour  
Christ, where he saith, happy  
are you, when men re-  
vile you, and persecute  
you for righteousness sake.  
Reioyce & be glad for great  
is your reward in heauen.  
Feare

Feare not them that kil the  
body, and be not able to  
touch the soule. God is  
faithfull and will not suffer  
vs to bee tempted aboue  
that we bee able to beare.  
We shall not end our liues  
in the fier, but make a chāg  
for a better life. Yea for  
coales, we shal receiue pear-  
les. For Gods Holy spirit  
certifieth our spirit, that  
he hath euen now prepared  
for vs a sweete Supper in  
heauen, for his sake who  
suffred first for vs.

With these and the like  
words hee not onely com-  
forted the hearts of his fil-  
ly Brethren that were with  
him appointed as sheepe to  
be slaine, but also wrested  
out

out plentifull teares from  
the eyes of many that heard  
him.

As hee arose from his  
prayers at the stake, 2 popi-  
sh friers came behind him,  
erhorting him to recant and  
save his soule. To whom  
he sayd, Away, away, tempt  
me no longer. Away I say  
from mee all ye that worke  
iniquitie, for the Lord hath  
heard the voice of my  
teares.

Being at the stake hee  
sayd, good people pray for vs  
that wee may perseuere to  
the end: and for Christs sake  
be ware of popish teachers,  
for they deceiue you.

As he spake this, a seruant  
of one of the Bailifes threw

a

\* Sir Ri-  
chard  
Abridges.

a ffagot at his face, that the blood gushed out in diuers places. ffor the which fact, the Sheriff reuiled him calling him cruell tormentor, and with his walking staffe brake his head, that the blod likewise ran about his eares.

When the fire was kindled, and began to take hold upon their bodies, they lift their handes vpp e towards heauen, and quietly and cheerefully as thogh they had felt no smart, they cryed, LORD IESVS strengthen vs, Lord Iesus assist vs, Lord Iesus receiue our soules. And so they continued without any struggling holding vp their hands, and knocking their breasts

breasts and calling vpon  
IESVS, till they ended their  
mortalliues.

Among other things, this is  
to be noted, that after their  
three heades by force of the  
raging flames and deuour-  
ing fier, were fallen together  
in a plump or cluster, which  
was marueilous to behold,  
& that they were all indged  
all ready to haue given vp  
the Ghost: Suddenlie  
PALMER as a man waked  
out of sleepe, moued his  
tongue and lawes, and was  
heard to pronounce this  
word, *Iesus*.

## ¶ Of the true church.

**D**atoz Cooke asked  
one of the Partirs cal-  
led Iohn Iackson, of what  
Church hee was.

Iackson. Euen of that  
Church which is builded on  
the foundation of the Apost-  
les and Prophets, Iesus  
Christ himselfe being the  
chiefe corner stone.

Cooke. Thou art an  
Heretique.

Iackson. An Heretique,  
How can that be, seeing I  
am of that Church? I am  
sure you will not say that  
the Prophets and Apost-  
les were Heretiques.

¶ Notes out of the Historie of IOANE WAST a blind woman, Martyr.

**T**his poore woman being bozne blind, yet was not brought vp idely, but at thirteene yeares of age shee learned to knit hosen, and sometime as occasion serued helped her father being a Rope maker, to turne the wheele, and would doe such other things as she was able, and would in no case liue idlie.

Her

Her Father and Mother  
being dead, shee kept with  
one Roger Wall her Bro-  
ther, and in the daies of K.  
EDVVARD gaue her selfe  
to hearing prayers, Home-  
lies, and Sermons, by which  
she became very well affec-  
ted. At length hauing by  
her labor gotten and saued  
so much as would buy her  
a new Testament, she cau-  
sed one to be provided for  
her. And albeit she was un-  
able to read her selfe, by rea-  
son of her blindnes, yet for  
the great delight shee had to  
vnderstand, and haue prin-  
ted in her memorie the say-  
ings of the holy scrip-  
tures contained in the new  
Testament, she acquainted  
her selfe chiefly with one  
Iohn

John Hurt then prisoner in the common Hall of Darby for debts : who being a sober grave man of the age of 70 yeres, did dayly read vnto her some Chapters out of the new Testament. And when hee was lettred, shee would now and then giue a peny or two, as shee might spare, to such persons as would not freely read vnto her, appointing vnto them aforehande how many Chapters of the new TESTAMENT they should reade, or how often vpon a price they should repeat one Chapter.

And

And albeit shee was blind,  
yet could she without a guide  
go to any Church within the  
towne of Darbie, or to any  
place or person where shee  
might profitably bestow her  
time : by meanes whereof  
she so profited, that she was  
able not onely to repeat ma-  
ny Chapters of the new Te-  
stament without Booke, but  
could also aptly impugne by  
diuers places of Scriptures,  
as well sinne, as other abu-  
ses in Religion, which were  
then to much in vse among  
diuers and sundrie persons.

Being in the daies of M.  
Marie conuented for y<sup>e</sup> truth  
befoze the Bishoppe of the  
Diocesse, and Doctor Drai-  
cot his Chancelloz, with o-  
thers:

thers: she stood constantly to y<sup>e</sup>  
profession thereof, saying she  
had learned it out of the  
Scriptures and Godly Ser-  
mons preached by learned  
men, among which shee na-  
med Doctor Taylor: who  
shee sayd tooke it of his con-  
science, that the Doctrine  
which hee taught was true:  
and asked of them if they  
would do so in like case for  
their Doctrine: which if  
they would not, she desired  
them for Gods sake, not to  
trouble her (being a poore  
blind, and vnlearned wo-  
man) with any further talk,  
saying, by Gods assistance  
that she was ready to yeild  
vp her life in that Faith, in  
such sort as they should  
appoint.

Not-

Notwithstanding being incessantly pressed by the foresaid Bishop, Doctors, and other their associates, with threats & arguments, being as it seemed halfe astounded, willing to prolong her life, she offered the Bishop, that if he would before that company, take it vpon his conscience that that Doctrine which he would haue her to belecue, concerning the Sacrament was true, and, that hee would at the dreadfull day of judgement answer for her therein, as the sayd Doctor TAYLOR in diuers of his Sermons did offer, shee would then further answer them.

Whereunto the Bishop answered he wold. But D.  
Draycot

Draycot his Chancelloz,  
hearing that, sayd, My Lord  
you know not what you do,  
you may in no case answer  
for a Heretique: to whose say  
ings y<sup>e</sup> B. reformed him self  
Being then vrged by them  
to recant, she answered, y<sup>e</sup> if  
they refused to take it vpon  
their conscience that their  
doctrin was true which they  
would haue her beleue, she  
would answer no further,  
but desired them to do their  
pleasure. And so after diuers  
circumstances they pronou  
ced sentence against her, and  
deliuered her ouer to the se  
cular power to be burned.

¶ The constant words  
of Agnes Stanley.

B

Being

**B**eing urged by Boner,  
with the rest of her fel-  
low Partys to reuoke her  
opinion, she answered him  
thus, I had rather that eue-  
ry haire of my head were  
burned, were it worth neuer  
so much, then to forsake my  
faith and opinion, which is  
the truth.

---

¶ The like constancie  
shewed *St. Gratwicke.*

---

**T**he sentence being al-  
most read out by Win-  
chester against y<sup>e</sup> poore man,  
his Chaplains cried out,  
stop, stop, my Lord for now  
he will recant: then the B.  
put him to his choise againe.  
To whom he answered my  
Lord

**L**ORD, my faith is grounded  
more stedfast, then to  
change in a moment, it is no  
procelle of time can alter  
me vnlesse my faith were as  
the waues of the sea. And  
so the Bishop made an end.

¶ Gods word cannot  
bee deceiued.

**M**Athew Plaife being  
demanded by the coun-  
millarie, if he might not be  
deceiued, seeing he may bee  
deceiued that hath gone to  
study all the dayes of his  
life

*Plaife.* Yes, I may be de-  
ceiued because I am a man:  
But I am sure Gods word  
cannot be deceiued

¶ *John Hullier* lightened of the Popish paltrie: and after burned at Cambridge.

**A**fter he was disgraced as the manner is, hee said cherefully: this is the ioyfullest day that euer I saw, and I thanke ye all that ye haue deliuered and lightened me of all this Paltrie.

Comming to the stake on Maundy Thursday, one sayd to him, the Lord strengthen thee (whereat a sergeāt bad him hold his peace, or he should repent it.)

To whom Hullier answered, friend, I trust that as God hath hitherto begun, so also he will strengthen

then me, & finish his worke  
vpon mee. I am bidden to  
a *Maunder* whither I trust to  
go, and there to be shortly.  
God hath layd the founda-  
tion, and I by his grace will  
end it.

¶ Notes out of the Hi-  
storie of *Rose Allen*  
Martyr.

**T**his Rose Allen, was  
daughter to the wife of  
one William Mount, whose  
house being beset y<sup>e</sup> 7. of Mar.  
1557. at 2 of the clocke in y<sup>e</sup>  
morning, being the first sun-  
day in Lent, by sir Edmund  
Tirrill knight, William Sa-  
muell Baliff of the hundred  
dwelling in Colchester,  
&c. called to them (at  
length) to open the doze,  
which

which being done, Sir Edmund Tirrell, with the rest of his company, came into the chamber where the sayd Father Mount and his wife did lie, willing them to rise, for said he ye must goe with vs to Colchester Castell, Mother mount hearing that being very sicke desired that her daughter might first fetch some drinke, for shee was (as she sayd) very ill at ease.

Then he gaue her leaue and bad her go. So she toke a stone pott in one hand, and a candle in the other, and went to draw drinke for her mother, & as she came backe againe, Tirrell met her, and bad her giue her Father and Mother good counsell, that they

they might become good  
Catholikes.

Rose. sir, I hope they  
have a better instructor then  
I, for they have the Holye  
Ghost for their instructor,  
who I trust will not suffer  
them to erre.

Tirrell, why art thou still  
in that mind, thou naughty  
huswife? Marry it is time  
to looke to such Heretikes  
indeed.

Rose, sir. with that which you  
call Heresie, doe I worship  
my Lord GOD I tell you  
troth.

Tirrell. Then I perceiue  
you will burne Gossip, with  
the rest for company.

Rose. No sir not for compa-  
ny sake, but for my Christs  
sake, if so I bee compelled

Witnes  
Willam  
kendler &  
M. Bright  
who gaue  
her salue  
for the  
curing of  
it, lying at  
her house  
at Rump-  
ford as  
she went  
vp to Lon-  
don with  
other pri-  
soners.

vnto, & I hope in his mer-  
cies, if he call me to it, hee  
will inable mee to beare it.  
So he turning him to his  
company sayd, sirs this gos-  
sip will burne ; doe yee not  
thinke it ? Harry sir, proue  
her sayd one. When Tirrell  
taking the candle from her,  
held her wrist, and the burn-  
ing candle vnder her hand,  
burning crosswise ouer the  
backe thereof, so long til the  
very sinnews crackt a fun-  
der : In which time of his  
tyranny he sayd often to her,  
cry whore, why thou yong  
whore wilt thou not crie ?  
To which shee answered,  
that shee had no cause shee  
thanked God to cry, but ra-  
ther to reioyce: you (sayd she)  
haue more cause to weepe,  
then

then I, if you consider the matter well. In the end after the sinews brake that all the house heard them, hee thrust her away from him violently & said, Ha strong whore, thou shamles beast, thou beastly whore with other vild words. But she quietly suffering his rage for the time sayd, haue ye done sir what you will do? And hee said yea, and if thou thinke it be not well, mend it.

*Rose mend it?* Nay the Lord mend you, and giue you repentance if it bee his will. And now if ye think it good begin at the feet, and burne to the head also: For he that set you on worke, will pay you your wages one day, I warrant you.

¶ 5 While

Whilst this Rose Allin was prisoner, shee told a friend of hers of the fact of the said cruell Tyrrell, and shewing him<sup>y</sup> manner of it, saying, while my one hand was a burning, I hauing a pot in my other hand, might haue layd him on the face with it if I had would, so<sup>r</sup> no man held my other hand to let me therein. But I thank God with all my heart sayd she, that I did it not.

Being also asked by an other how she could abide the painefull burning of her hand, sayd, that at the first it was some grieffe vnto her, but afterwards, the longer she burned, the lesse paine she felt, or well neere none at all.

Now

Now that this kind of  
crueltie might not go alone,  
as you heard before how  
BONER burnt the hand  
of Thomas Tomkins, so he  
plaid the like pzanke with a  
poore blind Harper, as it was  
testified by the relation of  
Valentine Dingley, some-  
time Gentleman to the said  
Bishop : whose testimonie  
is this. Bishop Boner ha-  
ving this blind Harper be-  
fore him, spake thus unto  
him. Such blind obiects as  
thou art, do follow a sort of  
Hereticall Preachers, but  
when they come to the see-  
ling of the fier, they will bee  
the first that will flie from it.

To whome the blind man  
sayd, that if euery ioynt of  
him

him were burnt, yet hee trusted in the Lord not to flie.

Then Boner signifying priuily to certaine of his men about him what they should doe, they brought to him a burning coale, which coale being put into t<sup>h</sup>e p<sup>o</sup>ore mans hand, they closed it fast againe, and so was his hand piteously burned.

---

¶ Count it exceeding joy when you fall into diuers temptations.

---

**E**lizabeth Folkes a yong  
 Mayden, hauing sen-  
 tence

tence of condemnation read  
against her by Doctor Chad-  
sey, who so wept in doing  
of it, that the teares trick-  
led downe his cheekes, she  
kneeled downe on both her  
knees lifting vp her handes  
and eyes vnto heauen, with  
feruent prayer in an audible  
voice, praying God that e-  
uer shee was borne to see  
that most blessed and hap-  
py day, that the Lord had  
counted her worthy to suf-  
fer for the testimony of  
Christ: and Lord sayd she,  
if it be thy wil, forgieue them  
that thus haue don against  
me, for they know not what  
they doe.

In the end, laying her  
hand vppon the barre, shee  
told

told them all, that if they did not repent their wicked dooings, vndoubtedly that very barre at the day of iudgement should witnesse against them, that they had there that day shedde innocent blood,

At her burning, hauing plucked off her petticote, she would haue giuen it to her Mother, (who kissing her at the stake, exhorted her to be strong in *ſ Lord,*) which the wicked there present would not suffer. Therefore taking the sayd petticote in her hand, she threw it away from her, saying: Farewell all the world; farewell *Faith*, farewell *Hope* : and so taking the stake in her hands, she

she sayd, welcome *Lone*.

When all fire (whereof she was one) were nayled to the stake, and the fier about them, they clapped their hands in the fier for joy, in so much that the standers by (which by estimation were thousands) cryed generally almost, The Lord strengthen them, the Lord comfort them ; the Lord poure his mercies vppon them, with such like words as was wonderfull to heare.

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¶ Notes out of the Historie of *George Eagle*, commonly called *Trudge-over the world*.

---

Being

**B**Eing by his trade a poore  
Taylor, yet had hee so  
profited in knowledge by  
that which he heard in king  
Edwards daies, that in the  
daies of Quene Mary bee-  
ing eloquent, and of good ut-  
terance, he applied himselfe  
in those needfull times to the  
practise of preaching, where-  
in he setting all feare of man  
aside, went from place to  
place where hee saw most  
need, and did there most ear-  
nestly incourage and com-  
fort them, somewhile not  
farrying in this towne; and  
yet in an other, peraduen-  
ture some Moneths toge-  
ther, as occasion serued.

For his unreasonable and  
immoderate going, he was  
called

called Trudge-ouer. Of  
tentimes hee lay abroad all  
night without couert, spen-  
ding the most part thereof in  
deuout and earnest prayer.  
His diet was so aboue mea-  
sure spare and slender, that  
for the space of three yeres  
he vsed to drinke nothing  
but very water, whereun-  
to hee was compelled  
through necessitie in the  
time of persecution: and  
perceiuing afterwards that  
by GODS prouidence  
his body prospered well  
enough with this dyet,  
hee thought it best still  
to invre himselfe therevnto.

when

Norfolk,  
Essex and  
Kent.

This pro-  
clamatio  
went thro-  
row 4.  
shiers suff:

When persecution began to grow hot, this Eagles was singled out among the rest of his brethren to be chassed by the blood hounds of that time, in so much y<sup>e</sup> 20<sup>e</sup> p. was by proclamation (from the Quene) promised to him that could take him. Many being inflamed with the desire of this wages of iniquitie, devised all the wayes they cold to betray the poore man into the hands of his enemies.

- At length it happened at a ffaire in Colchester vppon Mary Magdalens day, that he was espied, and had like to haue been surprisied there, but that hee escaped into a groue, and from thence stole into

into a cozne field hard by, & so lay couched closely among the cozne, from the violence of his enemies, in so much that they were all saue one defeated of their prey : but this one moze crafty then his fellowes, climed vp into an high tree, thence to view and espy if that he might see Eagles stirre. The poore man thinking all now sure enogh hearing no moze noise abroad, rose vp vppon his knees, and lifting vppe his hands prayed vnto **G D D** which the lunker perceiuing, forthwith came downe and seized on his prey : who in the end was glad of a reward farre short of that which was promised.

Thus

Thus was hee brought  
(poore Innocent) prisoner to  
Colchester, not without bit-  
ter lamentation made for  
him, in regard of the great  
lacke which the Church  
should haue of him : From  
Colchester within 4 dayes  
hee was sent to Chelms-  
ford, where he abode all that  
night in deuout prayer, and  
would not sleepe, neither  
eate nor drinke, but bread  
and water. The next day  
hee was sent to London to  
appeare before the Bishop,  
or the Counsell : and after a  
certaine space was was  
brought downe againe to  
Chelmsford to the Sessi-  
ons, and there indicted for  
Treason. For a little before  
it was ordained that if any  
should

should flocke together secretly, aboue the number of fire, they should be attached of Treason : and was afterward drawne, hanged, and quartered, or rather butchered.

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¶ Notes out of the History  
of Mistresse IOYCE  
LEVVES Martyr.

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**I**n the yeare of Quene  
Maries Raigne she went  
to Church as others did, and  
heard Masse : but hearing of  
the burning of sweet Saunders  
who suffered at Coventrie,  
shee began to bee more  
heedfull, earnestly requiring  
out the cause of his death :  
who

who hearing it was because  
hee refused to goe to masse,  
she began to be troubled in  
conscience, in which distresse  
she resorted to Maister Iohn  
Glover, (brother to Robert  
Glover Party, her house  
ioyning to his) for comfort  
and instruction. Insomuch  
as being shortly after com-  
pelled by the furiousnes of  
her Husband to come to  
Halle, she turned her back  
upon it, which turned her to  
further trouble: but yet was  
delivered upon a bond of an  
Hundred Pound, taken of  
her Husband, that at a mo-  
neths end shee should come  
to Halle.

The Moneth being expi-  
red, her Husband would  
not

not by any meanes then  
adventure the forfeiture  
of his band, but like a bloo-  
dy husband, deliuered his  
owne Wife vpp into the  
hands of the bloody Bishop:  
who finding her more stout  
then befoze, to begin withal  
sent her to such a stinking  
Prison, that a mayd which  
was appoiated to keepe her  
company, swounded in the  
same prison.

Shée was often brought  
fozth to be examined befoze  
the Bishop, and at length to  
iudgement, who demanding  
the reason of her silence in  
her opinion, answered, I  
find not the things you so  
much vrge, commanded in  
the word of God. Could  
I

I find them there, I would with all my heart receiue, esteeme, and beleue them.

**Bishop**, if thou wilt beleue no more then is in the scripture, concerning matters of Religion, thou art in a damnable case.

At which words she was wonderfully amazed, and being moued by the Spirit of God, told the Bishoppe, that his words were vngodly and wicked.

She continued a whole a twelue moneth in prison, after iudgement: being committed to a Sheriffe then lately chosen, who could not be compelled in his time to put her to death.

[ It is likely to be Sheriffe  
Hop-

*Hopkins* to whome *Maister Bradford* writes, beeing afterward prisoner in the Fleet, ]

After that the w<sup>o</sup>it was come forth for her burning, her case was much lamented, being a Gentlewoman of very worthy parts.

Now that her death might bring the more glory to God and comfort to his people, she was desirous to bee directed by certaine friends, touching the manner of her behaviour, when she should be put to the extremity : as for death shee sayd, shee did not greatly passe. The vglisome face of death doth not much affright me, when I behold the amiable countenance

tenance of Christ my deare Sauour.

All that night befoze shee suffred, she was wonderfull chearfull and merry, howbeit with great grauitie; insomuch as the Paieskie of the Spirit of God did manifestly appeare in her, who expelled the feare of death out of her heart: spending the night in prayer, reading, and talking with them that were purposely come vnto her, soz to comfort her with the word of God.

About 3 of the clocke in the Morning Satan (who neuer sleepeth, especially when death is at hand) began to bestirre himselfe busily, shooting at her that fiery dart wherewith hee labours

bours to wound all such as haue bid defiance to him; questioning with her how she could tell that shee was chosen to eternal life, or that Christ dyed for her. I grant that he dyed, but how canst thou tell that hee dyed for thee?

With this suggestion, when she was troubled, they that were about her counselled her to follow th' Apostles example. Gal. 2. where he saith, Christ loued me and gaue himselfe for me. Also that her vocation, was a manifest token of GODS loue to her: especially that holy spirit of god, who had shed such loue of God into her heart, as it was now her only care to please him, &c.

By these and the like comforts out of the holy Scriptures, Satan was put to flight and shee comforted in Christ.

About 8 of the clocke, the Sheriffe came to her into her chamber saying these words, Mistris Lewis I am come to bring you tydings of the Queenes pleasure, which is, that you must liue no longer but one houre in this world: prepare your selfe therevnto therfoze, it standeth you in hand. At which words so suddenly, & so grossly vttered by such an officer, shee was somewhat apalled, but one of her friends standing by said, Mistris Lewis, you haue great cause to praisse God, who will vouchsafe

Augustin  
Bernhere.

safe so speedily to take you out of this world, and make you worthy to be a witness to his truth, and to beare record vnto Christ, that he is the only Saviour.

At which words thus spoken to her she said, **Q.** Sheriffe your message is welcome to me, and I thanke my God that he will make me worthy to adventure my life in his quarrell.

**When she was chained to the stake,** she shewed such a cheerfulness, that it passed mans reason to conceiue of being so welcoloured in her face, & so patient, th at the most part of them that had honest hearts did lament, & with teares bewaile the merciles tyranny of the Papists

¶ The Martyrs feared not the sentence of death.

**T**his appeares by the speech of one Iohn Noyes who being asked of a brother in law of his (comming to comfort him in the Guild hall of Norwich) whether he feared not death when the Bishop gaue iudgment vppon him, considering the terror of the same. No said NOYES, I thanke God, I feared death no more at that time, then you or any man else did being at libertie.

When he should be burned, the fier in most places of the

the \* street was put out, sa-  
uing in one house, which was  
espied by the smoke issuing  
out from the top of the chim-  
ney, to which place Granow  
the sheriffe and his man wēt  
and breaking open the doze,  
got fier, & brought the same  
to the place of execution.

It was at  
Laxfield  
in Suff:

When Iohn Noyes was  
brought to the stake, he knee-  
led downe & sayd 50 Psal.  
with other prayers, then  
they making hast, bound him  
to the stake, to which being  
bound he said, Feare not  
them that can kill the body  
and after that can doe no  
more, but feare him who  
when he hath killed, hath  
power to cast both soule &  
body into euerlasting fier.

A Fagot being set against him by one Nicholas Cade-man then Hastler, the sayd Iohn Noyes tooke vpp the Fagot and kissed it, saying, Blessed bee the time that euer I was borne to come to this day.

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¶ The Martyrs confessed they were saued onely by the merites of Christ.

---

**T**his appeares in Cicely Ormes, who beeing brought to the Stake, vsed these words, Good people I would you should not thinke of me, that I beleue to bee saued in that I offer  
my

my selfe keere vnto death  
for the Lords cause; but I  
believe to be saued by the  
death and passion of christ:  
and this my death is, and  
shall bee a witnesse of my  
Faith vnto you all heere  
present.

**T**he like speech vsed the  
aforesaid Iohn Noyes, good  
people beare witnesse sayd  
he, that I do believe to bee  
saued by the merits and  
passion of Iesus Christ, and  
not by mine owne deedes,  
&c.

**T**his Cicely Ormes com-  
ming to the stake, layd her  
hand on it, and sayd, Wel-  
come the Crosse of Christ.

**D** 5

**T**hen

Then after she had touched it with her hand, shee came and kished it saying, Welcome the sweete crosse of Christ, and so gaue her selfe to be bound thereto.

After the tormentors had put the fier to her, shee sayd, My Soule doth magnifie the Lord, and my spirit reioyceth in God my Saviour; and in so saying, shee set her handstogether right against her breast, calling her eyes and head vppward, and so stood, heaving vpp her hands by little and little, till the very sinewes of her arme brast asunder, and then they fell: but she yeilded her life vnto the Lord as quietly as shee had beene in a slumber, or as one feeling

ling no paine.

In her examination befoze  
the Bishops Chancelloz of  
Norwich, she sayd; If you  
beso desirous of my sinfull  
flesh, I will bee as ready to  
giue it, by Gods grace, in  
so good a quarrell.

¶ God must haue his  
due, and Caesar his.

**T**his was wisely obser-  
ued by Thomas Spur-  
dance Martyr, who being  
by the Bishop of Norwich  
called Heretick and traytoz,  
answered, my Lord I am no  
Traytoz, for I haue I think  
done better seruice to the  
Crowne imperiall of Eng-  
land

He was  
one of  
Queene  
Maries  
Seruants

land the you, B. if you haue  
so done saith the Bish. then  
you wold be obedient to the  
lawes of the Realme.

So am I said Spurdance,  
ther is no man aliuē I thāk  
God, that can iustly accuse  
me for disobedience to any  
ciuill lawes. But you must  
consider my Lord, that I  
hatie a soule, and a body:  
my soule is none of the Q.  
only my body & my goods  
are the Queenes. I must  
giue God my soule, and all  
that belongeth therto, that  
is; I must obey the law and  
comaundements of GOD:  
and whosoever shall com-  
maund lawes to be obeyed  
cōtrary to gods laws I may  
not do them for loosing of  
my

my Soule, but must rather obay G O D, then man.

Being earnestly urged of a gentleman (vpon the point of iudgement to be given vpon him) to play the wise mans part, and to saue his life, and for that end to choose who hee would is conferre withall, or to take a day; my Lord, saith the Gentleman will giue it you: he answered, If I saue my life, then I shall loose it: and if I loose my life for Christs sake, I shall find it in life euerlasting. And if I take a day, when the day commeth

I

I must say then euen as I doe now, except I will lie; and therefore that needeth not:

Well then, haue him away, said the Bishop.

¶ A resolute answer.

**W**ILLIAM SPARROVV Martyr being demanded of Boner whether hee would persist and continue in his opinion, or no, answered that he would, adding moreover, that which you my L. call Heresie, is good and Godly: And if euerie haire of my head were a man, I would burne them all, rather then goe from

from the truth : See befoze  
the answere of Iohn Ard-  
ley.

¶ God will blesse such  
as haue the Popes  
curse.

**B**Oner hauing read the  
sentence against master  
Richard Gibson, had this  
answere. Blessed sayd hee  
am I, that am cursed (this  
day) at your hands. Wee  
haue nothing now, but  
thus will I. For as the Bi-  
shoppe saith, so it must bee.  
And no heresie it is to turne  
the truth of God into lies,  
and that do you; meaning  
the Bish; and his fellowes.

What

---

*J* What hath GODS  
Templs to doe with  
Idols?

---

**M**<sup>R</sup>. Iohn Rough a lit-  
tle before he was dis-  
graded, sayd to Boner, As  
touching your seruice now  
vsed, I vtterly detest it, and  
if I should liue as long as  
*Nietbusshelah*, yet would I  
neuer come to Church to  
heare the abhominable  
Masse.

---

The Angels scorn Popery.

---

**M**Argaret Mearing,  
Party, being de-  
manded whether she would  
stand to her answers,  
answered,

---

answered yea, I will stand to  
them to the death : For  
the very Angels of heauen  
do laugh you to scorne, in  
seeing the abominations  
you vse in your Church.

---

¶ Notes out of the story  
of THOMAS HUDSON.

---

**T**homas Hudson of Ail-  
sham in Northfolk, by his  
occupation a Glouer, bare  
such good will to the Gospell  
of Christ in the dayes of K.  
Edward the Sixt, that two  
years befoze Quene Maries  
raigne, hee learned to read  
English at the thirtieth yere  
of his age.

At

At the comming in of  
Quene Mary he was forced  
for a long time to flee into  
Suffolke, traueilling from  
place to place: at length re-  
turning home to comfort his  
wife and Children, and per-  
ceiuing his continuance ther  
to be dangerous, he and his  
wife deuised a place among  
his fagots to hide himselte  
in, where hee remained all  
the day instead of his chā-  
ber, reading and praying  
continually, for the space  
of halfe a yere; and his wife  
like an honest woman, be-  
ing carefull for him, vsed  
her selfe faithfully, and dili-  
gently towards him. thogh  
she was oft threatned by on  
Berry, Vicar of the towne  
and the Bishops commissary  
to

to burne her for not reuealing her said husband.

After which Hudson vnderstanding of it, waxed e- uery day more zealons the other, continually reading & singing of Psalms, to the wonder of many, the people opely resorting to him to heare his exhortations, and vehement prayers.

Walking abroad for certainedaies in the Towne, continually crying out of y Papists abomination: coming home to his house hee sat him down vpon his knees hauing his booke by him reading and singing Psalmes without ceasing for 3 dayes and 3 nights, refusing meat and other talke to the wonder of many.

The

The Constable comming  
to his house by breake of day  
to take him, Aprill 22. Anno.  
1558. when hee saw  
them come, sayd, wel-  
come friends, welcome,  
You be they that shall lead  
mee to CHRIST. I  
thanke GOD therefore,  
and the LORD enable  
mee thereto, for his mer-  
cies sake. For his desire  
was, and euer he prayed, if  
it were the Lords will, that  
he might suffer for the Gos-  
pell of Christ.

Being asked by Berry  
the Commissary, what the  
Sacrament of y<sup>e</sup> Altar was,  
and whether he beliened not  
in it he answered, that it was  
worms meat : & my beliefe  
saith he, is in christ crucified  
Berry

Berry. Dost thou not believe the Masse puts away sinnes?

Hudson. No, God forbid, it is a patched monster, and a disguised Puppet, &c.

Being asked of him, whether he would recant or no, answered, the Lord forbid, I had rather die many deaths, then do so.

---

Bloodie B O N E R.

---

**B**Oner in speaking to one Iohn Mills, used these words: they call me bloody *Boner*: A vengeance on you all, I would faine be rid of you, but you haue a delight in burning. But if

I might haue my will, I  
would sow vp your mouth<sup>s</sup>  
and put you in sackes and  
drowne you.

*¶* Verses made vppon  
BONERS picture.

*Muse not so much  
at natures worke,  
Is thus deformed now,  
With belly blowne,  
and head so swollen;  
For I shall tell you how.  
This Canniball,  
in three yeeres space,  
Three hundred Martyrs slew.  
They were his foode,  
he loued so blood,  
He spared none he knew.*

*It*

It should appeare  
that blood feedes fat,  
If men lie well and soft:  
For BONERS bellie  
waxt with blood,  
Though he seem'd to fast oft.  
O bloody beast!  
bewaile the death,  
Of those that thou hast slaine;  
In time repent,  
since thou canst not  
Their liues restore againe.

¶ The Papists affirmed  
that Christ had two  
bodies.

**A** Lice Driuer (of whom  
mention was made be-  
fore) reasoning with the  
Doctors

Doctors about the Reall presence, and to that end being pressed with these wordes, This is my body, they demanding whether god was not omnipotent, and therefore able to performe that he spake? she answered, that they were in deed the words of Christ, and that hee was able to performe what hee promised: but I pray you saith shee, was it not bread which he gaue his disciples.

Doctor. No, it was his body.

*Dryuer.* Then it was his body they did eate ouer night.

Doct. Yea, it was his body.

*Dri.* Why, what body was it then that was crucified

fied the next day.

*Doct.* It was Christs body.

*Dri.* How could that be when his disciples had eatē him v<sup>p</sup> over night. Except he had 2 bodyes as by your argument he had: one they did eat ouer night, and another was crucified the next day. Such a Doctor, such doctrine. Bee you not ashamed to teach the people that Christ had 2 bodyes? In Luke the 22. it is sayd Christ tooke bread, brake it, and gaue it to his disciples: St. Paule 1 Cor. 11 sayth, as oft as yee shall eat this bread, Wherefore I marvell ye blush not before all this people, so y<sup>e</sup> so manifestly as ye do, &c.

¶ The Papists would not suffer the Martyrs to pray.

**A**lexander Gouge her fellow Party, being both of them in their praiers at the place of execution : sir Henry Doyell then sheriffe, was very much offended with them, and willed the Baliffe of Ipswich to command them to make an end of their prayers : they kneeling vpon a brome sagot, the Bayliffe came to them, commanding them to make an end, saying, on on, haue done, haue done, make an end, naile them to the stake yet they continued in praier. **Then**

Then the Sheriffe sent one of his men to bid them make an end; Gouge then stood vp, and sayd to the sheriffe, I pray you Maister Sheriffe, let vs pray a little while, for we haue but a little while to liue heere.

Then sayd the Wayliffe, come off, haue them to the fier. Why sayd the Martyrs, will ye not suffer vs to pray?

Alway sayd the Sheriffe, to the stake with them.

Well Maister Sheriffe sayd GOUGE, take heede how you forbid prayer. For if you forbid it, the vengeance of God hangeth ouer your head.

Being chained to the stake, and the yron hope be-

ing put about Alice Drivers  
necke: Oh sayd she, heere  
is a goodly neckercher:  
blessed be God for it.

Then diuers came and  
tooke them by the hands as  
they were bound, standing  
at the stake. The Sheriffe  
cried, Lay hands on them,  
Lay hands on them. With  
that a great multitude ran  
to the stake. The Sheriffe see-  
ing that, let them alone: so  
that there was not one ta-  
ken.

**T**he like godly zeale of  
the faithfull towards y  
Partyers of Christ, is thus  
men,

mentioned in the story of  
M. Bentham. At what time  
the 7 last that were burned  
in Smithfield, were condem-  
ned & brought to the stake  
to suffer, there came downe  
a proclamation from King  
Phillip and Quene Mary,  
being twice pronounced o-  
penly to the people; first at  
Newgate, then at the stake,  
wher they shold suffer strait-  
ly charging and comman-  
ding, that no man should ei-  
ther speake to them, pray for  
them, or once say, God  
helpe them.

It was appointed besore  
of the Godly there standing  
together which were a great  
multitude that so sone as the  
prisoners should be brought,

¶ 3 they

they should go to them to imbrace & to comfort the, which they did, for as soone as the sayd Partyes were comming toward the place in sight, being brought with bills & glaues as the custome is, the Godly multitude & congregation with a generall sway, made towards the prisoners in such manner, that the bill men and other officers beeing all thrust backe, could nothing doe, nor any thing come nigh. So the Godly people meeting, imbracing, & kissing them brought them in their armes vnto the place where they should suffer.

This done, and the people giuing place to the officers

cers, the proclamation with a loud voice was read to the people as is before mentioned. M. Bentham the minister of the congregation, not sparing for that, but as zeale and christian charity moued him, and seeing the fier set to them, turning his eyes to the people cryed and sayd, we know they are the people of God, and therefore wee cannot chuse but wish well to them, and say, GOD strengthen them. And so boldly he said, Almighty God, for Christs sake, strengthen them: with that all the people with a whole consent and loud voice followed & said, Amen, amen. The noyse whereof was so great, and the cryers ther-

of so many, that the officers could not tell what to say, nor whom to accuse.

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¶ Images, Whores.

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**O**pe Prests Wife, of whose mention was made befoze, entring into S. Peters Church in Exeter; beheld a Dutchman (expert in his trade) how he made new noses to certaine Images, which were disfigured in King Edwards dayes: What a mad-man art thou said she, to make them new Noses, which within a few daies shall all leese their heads? The Dutchman toke it ill: and she sayd vnto him,

him, Thou art accursed, and so are thy Images. ~~She~~ called her **whore**. Nay, said she, thy Images are whores, and thou art a Whorehunter: for doth not God say, you goe a Whoring after strange Gods, figures of your own making, & thou art one of them.

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¶ God is a friend most faithfull.

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**B**eing offered to haue her life spared, if shee would recant; Nay, that will I not sayd shee: God forbid I should loose the life Eternall, for this Carnall and

¶ 5 short

short life. I will neuer turn  
from my Heauenly Hus-  
band, to my earthlie Hus-  
band: from the fellowship  
of Angells, to mortall chil-  
dren: and if my Husband  
and children bee faithfull,  
then am I theirs. God is  
my Father, God is my Mo-  
ther, God is my sister, my  
Brother, my kinsman;  
G O D is my friend most  
Faithfull.

Her iudgement being  
read, which was that shee  
should go thence to the place  
of execution, and there to be  
burnt with flames till shee  
should bee consumed: shee  
lifted vp her voice, and than-  
ked God, saying, I thanke  
the Lord my God: this day  
haue I found that which

I haue long sought. In the flames she cryed, God bee mercifull vnto me a sinner, God be mercifull vnto me a sinner.

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¶ Short notes touching  
Maister *Bradford*.

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**I**n Prison (after he was condemned to dye) hee preached twice a day continually, vnlesse sickness hindered him.

Preaching, reading, and praying, was all his whole life.

He did eate but one meale a day, and that sparingly. In the middelt of dinner he  
used

blesd oft to muse, hauing his  
hat ouer his eyes, from  
whence commonly trickled  
plenty of teares dropping on  
his trencher.

Very gentle hee was to  
man, and child.

He slept commonly not a  
boue 4 houres in the night.

He continually studied vpon  
his knees.

He counted that howe  
not well spent, wherein hee  
did not some good either with  
his pen, studie, or by exhortation, &c.

His manner was to keepe  
to himselfe a Catalogue of  
all his grossest sinnes, which  
in the daies of his ignorance  
he committed, and to lay the  
same before him, when hee  
went to prayer, &c.

Such

Such continuall exercises of conscience hee had in priuate prayer, that he did not count himselfe to haue prayed to his contentation, vnlesse in it hee felt inwardly some smiting of heart for sinne, and some healing of that wound by Faith; feeling the sauing health of Christ: with some change of mind, into the detestation of sinne, and loue of obeying the will of God.

He contented no himselfe to pray publikely in the Colledge, no2 priuately with his pupils, but after repayred to his owne secret prayer by himselfe: being wont to say to his familiars, I haue prayed with my Pupils, but I  
— haue

haue not yet prayed with  
my selfe.

Being oft solicited by M.  
Martin Bucer, (that man of  
God) to whom he was right  
deare, to bestow his Talent  
in Preaching : Bradford  
would alwaies answer,  
that he was vnable to vn-  
dertake that office, for want  
of learning. To the which  
Bucer was wont to replie,  
saying: if thou haue not fine  
Manchet bread, yet giue the  
poore people Barley bread,  
or whatsoever the Lord hath  
committed to thee.

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The

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¶ The Martyrs were in prison, till they were imprisoned.

**M**R. SAVNDERS formerly mentioned, seeming to be somewhat troubled in himselfe about the Boyles, which were like to ensue, by reason of the change of Religion in Du. Maries dayes : a friend of his asked him how hee did? In very deed, (saith hee) I am in prison, till I be in prison: Meaning, that as soone as he should bee imprisoned for preaching the truth, then his mind would bee in quiet  
and

and not till then.

¶ A note touching his  
frailtie and Faith.

**A** T that wofull change  
of Religion in the be-  
ginning of Queene Maries  
Reigne, Maister Saunders  
was much perplexed in him-  
selfe what to doe in the  
middelt of so great dangers?  
in so much that in appea-  
rance hee was likelier for  
feare to haue betaken him  
to his heeles, then to haue  
stood (as in the end he did) so  
manfully, to his tackling: in  
which distresse, Doctor Pen-  
dleton, not onely a learned,  
but an earnest Preacher of  
G D S word in King  
Edwards

Edwards dayes, tooke vpon him to comfort Maister Saunders that he should not now cowardly leave his flocke, when he had need rather to defend them from the Wolfe : neither hauing set his hand to Gods plough, now to start aside and giue it ouer, but to giue his life for his sheepe; need so now requiring. Further adding, what man (saith he) be of good comfort, take a good heart vnto you : you see what a great masse of flesh I carry about with me, (more cause there is therefore a great deale for me to feare, then for you) yet will I see the vttermost droppe of this grease of mine melted away to nothing, before I will forsake

forfake God and his truth.

Maister Saunders tooke this his exhortation in good worth, but for all that felt in himselfe small stomack to burne : yet in the end consented with y<sup>e</sup> other (though faintly) to ioyne with him in professing the Gospell. But being both of them come to London, behold a great change. This poore feeble & faint-hearted Saunders tooke heart to him, and seeking for strength from God in the humilitie of his spirit, hee boldly preached his Maister Christ againe, and constantly set himselfe to the beating downe of the Doctrine of Antichrist. Whereas the other more stout (as it seemed) in words then

then in true valour, became in the end a flat renolter from the truth, and a false runa-gate from Christ and his afflicted Church.

Being conueied by the Quenes Card downe to Coventry, to be burned and comming the first night to St. Albones; one M. Gri-moald was permitted to speake with him, to whom M. Saunders having given a lesson meet for his lightnes and inconstancy, he took a cup into his hand, and asked him if he would pledge him of that cup, of which hee would begin to him : Gri-moald by his shrugging and shrinking shewing what he was, said; of that cup which is in your hand I will pledg you,

you, but of that other which you meane, I will not promise you; well said M. Sanders my deare Lord Iesus Christ hath begun to mee of a more bitter cuppe then mine shalbe, and shall I not pledge my most sweet Sauiour? yes I hope.

**T**he B. of Winchester telling of him that with in 7 dayes he should heare moze, (meaning of his burning) made him this answer, welcome be it, whatsoever the will of god shalbe, either life or death. For I tell you truly I haue learned to dye. But I exhort you to beware of shedding of innocent blood. Truly it will cry.  
In

In a Letter of his, relating these very words, hee adds; Ah, Ah, Puer sum, nescio loqui: I am a child, I cannot speake.

Being come to Couen-  
tric where he was to be bur-  
ied, a poore shoemaker who  
was wont to serue him with  
shoes came to him after this  
manner, and sayd, O my  
good Maister, God streng-  
then and comfort you: Gra-  
mercies good shoemaker said  
M. Saunders, I pray thee  
to pray for me, for I am  
the vnmeepest man for this  
high office, that euer was  
appointed to it, but my  
gracious God and deare fa-  
ther is able to make mee  
strong enough.

¶ A note shewing the manner how God called him to the Ministrie.

**H**is bringing vp from his youth was in learning so as being put to school he was thence chosen scholar of the Kings Colledge in Cambridge: where in short time he profited very much in learning. After he had left the Uniuersitie to returne to his Parents, he went vppon their aduice to become a Merchant in regard he had a good portion left him. At his coming to London he was bound prentice with sir William Chester, who after  
ward

ward chanced to be Sheriffe  
the same yeere that Sanders  
was burnt at Couentrie.  
But in this estate he did not  
long continue, soz so mighti-  
ly did the Lord then worke  
in his heart that he cold find  
no liking in that vocation,  
but would euer and anon be  
withdrawing himselfe se-  
cretly into some cozner fal-  
ling into his solitarie lamen-  
tations.

His M. hearing his ser-  
uant thus lamenting alone  
broke with him touching the  
cause thereof: who percei-  
uing his mind to be wholly ad-  
dicted to his booke and spiri-  
toall contemplations (like a  
good man) acquainting his  
friends with it, gave him his  
Adventures & set him free.

Shortly

Shortly after hee returned againe to Cambridge to his former studies, where to the knowledge of the Latine he coupled the studie of the Greeke & Hebrue tongues: and thus bending his mind to the reading of the Scriptures, hee began to furnish himselfe for y<sup>e</sup> office of a preacher, &c.

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¶ Certaine Notes touching WILLIAM TINDALL, Martyr.

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**T**ouching his translation of the new Testament into English, he thus writes  
to

to Iohn Frith, I call God to record against that day, in which wee shall appeare before our Lord Iesus, to render a reckoning of our dooings, that I neuer altered one sillable of GODS word, against my conscience, nor would doe this day, if all that is in the earth whether it be honor, pleasures, or riches, might be giuen me, &c.

Moreouer (saith he) in the same Letter, I take God to witnesse to my conscience, that I desire of God to my selfe, no more in this world, then without which I cannot keepe his lawes. Judge Christian Reader saith Frith, whether these wordes bee not spoken of a  
D faith,

faithfull, cleare, innocent  
heart.

¶ His two play-daies.

**H**e reserved oʒ halloiw-  
ed to himselfe 2 daies  
in the weeke, which hee na-  
med his dayes of pastime;  
and those were Monday the  
first day in the weeke, and  
Saturday the last day in the  
weeke; on the Monday hee  
visited all such poore men  
and women as were fled  
out of England (by reason  
of persecution) into Ant-  
werpe, and those (well un-  
derstanding their good exer-  
cises and qualities) hee did  
very

very liberally comfort and  
relieve: and in like manner  
provided for the sick and dis-  
eased. On the Saturday he  
walked round about the  
Towne in Antwerpe, see-  
king out every corner and  
hole wherein he suspected a-  
ny poore person to dwell, (as  
God knoweth there are ma-  
ny) and where he found a-  
ny to be well occupied, and  
yet overburthened with chil-  
dren, or else were aged, or  
weake, those also hee plenti-  
fully relieved. And thus  
he spent his two dayes of  
pastime, as hee called them.  
And truly his Almes was  
very large: so it might well  
bee, for his exhibition that he  
had yearly of the English  
marchants was very much,  
A 2      which

which for y<sup>e</sup> most part he bestowed vpon the poore as is aforesaid. The rest of the dayes in the weeke he gaue himselfe wholly to his Booke, wherein most diligently hee trauelled: when the Sabbath came, then went he to some one Marchants chamber or other, whither came many other Marchants: and vnto them hee would read some one parcell of Scripture, either out of the old Testament, or out of the new, the which proceeded so fruitfully, sweetly, and gently from him, (much like the writing of S. Iohn the Euangelist) and likewise after dinner he spent an houre in the same manner, so as it was a heavenly comfort and ioy to the  
the

the audienre to heare him.

¶ The flesh lusterth a-  
gainst the Spirit.  
*Galathians. 5. 17.*

**G**Eorge Tankerfield sit-  
ting before a fire, a lit-  
tle before his burning at W.  
Albones, after he had put  
off his hose and theoes,  
stretched out his legge to  
the flame; and when it had  
touched his foote, he quickly  
withdrew his legge: shew-  
ing how the flesh did per-  
swade him one way, and  
the spirit an other way.

Flesh. The flesh said, O  
thou foole, wilt thou burne

and needest not?

*Spirit.* The Spirit sayd,  
be not afraid, this burning  
is nothing to eternall fire.

*Flesh.* The flesh said, do  
not leane the company of  
thy friends, and acquaint-  
tance which loue thee, and  
will let thee want nothing.

*Spirit.* The Spirit sayd,  
the Companie of IESVS  
CHRIST and his glori-  
ous presence, doth farre ex-  
ceed all fleshly friends.

*Flesh.* The flesh sayd,  
doe not shorten thy time  
now, for thou maist if thou  
wilt, liue yet much longer.

*Spirit.* The Spirit sayd,  
this life is nothing to that  
which is to come, which  
lasteth for euer.

---

¶ A note touching the  
deliuerance of *John*  
*Hunt, & Richard White*

---

**A**T what time they wer  
Imprisoned in a lowe  
Dungeon in Salisbury, con-  
demned to dye, and y<sup>e</sup> writ  
for their burning come down  
to the vnder Sheriffe (who  
indeed burnt the sayd writ,  
saying he would not be guil-  
ty of these mens bloods) they  
according to their vsuall  
manner fell to euening prai-  
er, Who kneeling together  
as they should begin their  
prayer, fell both of them on  
a sudden to such a strange

Q 4 weeping

---

weeping and tendernes of heart ( but how they could not tell ) that they cold not pray one word but so continued a great space, bursting out into teares. After that night was past, and the morning come, the first word they heard was, that the Chancellor their great enemy was dead. The time of whose death they found to be the same houre, when as they fell into such a sudden weeping : and so in  
Queene Elizabeths  
time were both  
set at liber-  
ty.

CER-



CERTAINE  
*deuout Prayers, which*  
 some of the godly Mar-  
 tyrs made at the  
*howre of their*  
*death.*

¶ The prayer which *M.*  
*Hooper* Bishopp of Glo-  
 ceſter, made at his death

**I** DIED, ſaid he, I  
 am Hell, but  
 thou art Hea-  
 uen: I am ſwill  
 and a ſinke of ſinne, but  
 thou

thou art a gracious **G D D**,  
 and a merciful Saviour and  
 Redemer. Haue mercie  
 therefore vpon me most mi-  
 serable and wretched offen-  
 der, after thy great mercie,  
 and according to thine inesti-  
 mable goodnesse: thou art  
 ascended into Heauen; re-  
 ceine me Well to be partaker  
 of thy ioyes, where thou sit-  
 test in equall glory with the  
 Father for wel thou know-  
 est Lord wherefore I am  
 come hither to suffer, and  
 why the wicked do persecute  
 this thy poore servant: not  
 for my finnes and transgre-  
 ssions committed against  
 thee, but because I will not  
 allow of their wicked do-  
 ings, to the contaminating  
 of thy blood, and to the deni-  
 all

all of the knowledge of thy  
truth wherewith it did please  
thee by thy holy spirit to in-  
struct me: the which with as  
much diligence as a poore  
wretch might (being called  
thereto) I haue set forth to  
thy glory. And well thou  
seest (my Lord & god) what  
terrible paynes and cruell  
torments be heere prepared  
for thy poore Creature: such  
Lord as without thy strength  
none is able to beare or pa-  
tiently to passe. **BUT** all  
things that are impossible  
with man, with thee are pos-  
sible. Wherefore strengthen  
me of thy goodnesse, that in  
the fire I brake not & boues  
of patience; or els assaunge the  
terror of the paynes as shal  
come most to the glory.

Heere

Heere the party who  
heard thus much of his  
prayer, beeing espied of the  
Maior, was commaunded  
away and could bee suffred  
to heare no more.

¶ The prayer of Doct.  
CRANMER Archbi-  
shop of Canterburie :  
when it was thought  
hee would haue made  
his recantation.

**O** Father of Heauen :  
O Sonne of GOD,  
Redeemer of the world : O  
holy Ghost three persons &  
one GOD haue mercy vpon  
me most wretched Cai-  
tiffe,

tyffe, and miserable sinner:  
I haue offended both a-  
gainst Heauen and Earth,  
more then my tongue  
can expresse. Whither then  
may I goe, or whither  
should I flee? To Heauen  
I am ashamed to lift vppe  
mine eyes, and in Earth I  
find no place of refuge or  
succour. To thee therefore  
O Lord do I runne; to thee  
doe I humble my selfe, say-  
ing. O Lord my God, my  
sinnes be great, but yet haue  
Mercie vppon mee for thy  
great mercie. The great  
miserie that God became  
man, was not wrought for  
small or few offences. Thou  
didst not giue thy Sonne O  
Heauenly Father vnto death  
for little sinnes onely, but  
for

for all the greatest finnes of  
the world : so that the sinner  
returne to thee with his  
whole heart, as I doe here  
at this present. Wherefore  
haue mercie vpon mee O  
God, whose property it is al-  
waies to haue mercie : haue  
mercie vpon mee O Lord, for  
thy great mercie. I craue no-  
thing for mine owne merits,  
but for thy names sake, that  
it may be halloved therby, &  
for thy deere Sonne Iesus  
Christs sake. And now  
therefore, O our Father,  
et.

His repentance for sub-  
scription; uttered a little be-  
fore his death.

And now I come to the  
great thing, that so much  
troubleth my conscience  
more

more then any thing that e-  
uer I did or sayd in my  
whole life, and that is, the  
setting abroad of a writing  
contrarie to the truth: which  
now I here renounce and  
refuse as thinges written  
with my hand contrary to  
the truth which I thought  
in mine heart, and written  
for feare of death, and to  
saue life if it might be; and  
that is, all such bills and pa-  
pers which I haue written  
or signed with mine hand  
since my degradation: wher-  
in I haue written many  
things vnttrue. And for  
as much as my hand offen-  
ded in writing contrary to  
the heart; mine hand shall  
be punished therefore: for  
may I come to the fire, it  
shall

shall first be burned : which accordingly he did : For being at the stake , when the fire began to flame , hee put his right hand vnto it , which he held so stedfast and immoueable (sauiug that once with the same hand hee wiped his face) that all men might see his hand burned before it touched his body.

¶ The Prayer of *Steuens Knight*, made vppon his knees at his death.



Lord. IESVS  
Christ for whos  
loue I willing-  
ly leaue this life  
and desire rather the bitter  
death

death of the Crosse, with the  
losse of all earthly things,  
then to abide the blasphem-  
ing of thy most holy name  
or to obey men in breaking  
thy holy Commandement.  
Thou seest (Oh Lord) that  
where I might liue in world-  
ly wealth to worship a false  
God and honour thine ene-  
mie, I chosse rather the tor-  
ment of the body and losse  
of this my life, and haue  
counted all things but vild,  
dust, and dunge, that I  
might winne thee: which  
death is dearer vnto methen  
thousands of Gold & Siluer.  
Such loue (oh Lord) hast  
thou layd vppon within my  
breast, that I hunger for  
thee as the Deere that is  
wounded desireth the soile.  
Send

Send thy holy Comforter  
(O Lord) to ayd, comfort,  
and strengthen this weak  
pece of earth, which is emp-  
tie of all strength of it selfe.  
Thou rememberest (oh Lord)  
that I am but dust, and a-  
ble to doe nothing that is  
good. Therefore (oh Lord)  
as of thine accustomed good-  
nesse and loue, thou hast bid-  
den me to this banquet, and  
accounted mee worthy to  
drinke of thine owne cup a-  
mongst thine elect: euen so  
giue me strength (oh Lord)  
against this thine element,  
which as to my sight it is  
most y<sup>e</sup>rk<sup>s</sup>ome and terrible:  
so to my mind it may at thy  
commandement (as an o-  
bedient seruant) bee sweet  
and pleasant, that through  
the

the strength of thy holy spirit, I may passe through the rage of this fire, into thy bosome according to thy promise : and so; this mortall, receiue an immortall ; and so; this corruptible, may put on incorruption . Accept this burnt offering (oh Lord) not so; the Sacrifice, but so; thy deare Sonnes sake my Sauour. For whose testimonie I offer this free will offering, with all my heart, and with all my Soule. O Heauenly Father forgive me my sinnes, as I forgive all the world : O sweet Son of God my Sauour, spread thy wings ouer mee: O blessed Holy Ghost, through whose merciful inspiration I come hither to die, conduct

duct mee into euerlasting  
life. Lord into thine hands  
I commend my spirit, A-  
men.

¶ A Prayer which Maister  
*George Marsh* vsed daily  
to say.



**Lord I E S U S**  
Christ which art  
the onely Medi-  
tion of wound-  
ded consciences, wee misera-  
ble sinners trusting in thy  
gracious goodnesse, do brie-  
ly open to thee, the euill tree  
of our hearts, with all the  
rootes, boughes, leaues,  
knots, and snags, all which  
thou knowest : for thou  
thoroughly perceiuest as well  
th'in-

thy inward lusts, doubtings  
and denyings of thy proui-  
dence; as the grosse outward  
sinnes which wee commit  
in woꝝds & dedes.

Wherefoꝛe wee beseech  
thee according to the litle  
measure wee haue receiued,  
we being far vnable and vn-  
apt to pray, that thou wouldest  
mercifully circumsise our  
stony hearts, and foꝛ these  
old hearts, create within vs  
a new heart, and replennish  
vs with a new spirit: & wa-  
ter and moisten vs with the  
iuiice of thy heauenly grace  
and Wells of spirituall wa-  
ters; wꝛereby the inward  
venome and noysome iuyce  
of the flesh, may be dꝛyed vp  
and custome of the old man  
changed: and our hearts al-  
waies

waies byinging forth thorns  
& byars to bee burned with  
fire; from henceforth may  
beare spiritual fruits in righ-  
teousnes and holynesse un-  
to life everlasting, Amen.

Beloued, among other  
exercises I doe daily on my  
knees vse this confession of  
sinnes, willinge & exhorting  
you to do the same, and dai-  
ly to acknowledge vnfaigned-  
ly to God your vnbeliefe,  
vnthankfulnes, and disobe-  
dience against him. This  
shal you do if ye will diligent-  
ly consider & looke vpon your  
selues, first in the pure glass  
of **G O D S** commaunde-  
ments, and there see your in-  
ward euils, filthines, and  
uncleanesse, and so learne  
to

to vanquish the same, that  
is to wit, to fall into hearty  
displeasure against sin, and  
therby be prouoked to long  
after Christ. For we truly  
are sinners: but hee is iust  
and the iustifier of all them  
that beleue in him. If wee  
hunger and thirst after righ-  
teousnesse, let vs resort to  
his table, for hee is a liberall  
feast-maker. Hee will set  
before vs his owne holy bo-  
dy, which was giuen for vs  
to be our meat, and his pre-  
cious blood which was shed  
for vs, and for many, for re-  
mission of sinnes, to bee our  
drinke. He biddeth, willeth,  
calleth for guests which hun-  
ger and thirst: Come (saith  
he) all yee that are laden &  
labour vnto mee and I will  
re-

refresh, coole and ease you,  
and you shall find rest vn-  
to your soules.

---

¶ A prayer of *Nicholas Sheterden* be-  
fore his death.

---

**O** Lord my **G D D** and  
Saviour, which art  
Lord in heaven and earth,  
maker of all things visible  
and invisible. I am thy crea-  
ture & worke of thine hands.  
Lord looke vpon mee and o-  
ther thy people which at this  
time are oppressed of the  
worldly minded men, for  
thy law it selfe is now trod-  
den vnder fote, and incus  
in.

intention exalted aboue it;  
and so2 that cause do I, and  
many of thy creatures refuse  
the glo2y, praise, and com-  
modities of this life, and doe  
chose to suffer aduersitie, &  
to be banished, yea to bee  
burnt with the Books of thy  
word, so2 the hopes sake that  
is layd vppe in store. For  
Lord thou knowest, if wee  
would but seeme to please  
men in things contrarie to  
thy word, we might by thy  
permission enioy these com-  
modities as other men doe;  
as wife, Children, goods  
and friends, all which I ac-  
knowledge to bee thy gifts,  
ginen vnto the end I should  
serue thee. And now Lord,  
that the world will not suf-  
fer me to enioy them except

A

I

I offend thy lawes , behold  
I giue vnto thee my whole  
Spirit , Soule , and body .  
And so I leaue heere all the  
pleasures of this life, and do  
now leaue th' vse of them ,  
for the hopes sake of eternall  
life purchased in Christs  
blood , promised to all that  
fight on his side, and are con-  
tent to suffer with him for  
his truth , whensoever the  
world and the Deuill shall  
persecute the same. O Fa-  
ther, I presume not to come  
heere to thee, trusting in my  
owne righteousness : No ,  
but in the only merits of thy  
Sonne my saviour. For the  
which excellent gift of Sal-  
uation, I cannot worthyly  
praise thee, neither is any sa-  
crifice worthy or to be accep-  
ted

ted with thee, in comparison  
of our bodies mortified and  
obedient to thy will. And  
now Lord whatsoeuer rebel-  
lion hath bene, or is found  
in my members against thy  
will, yet doe I here giue vn-  
to thee my body to the death,  
rather then I will vse any  
strange worshipping, which  
I beseech thee accept at my  
hands for a pure sacrifice.  
Let this torment bee to mee  
the last enemy destroyed, e-  
uen death the end of miserie,  
and the beginning of all ioy,  
peace, and solace : And  
when the time of the resur-  
rection commeth, let mee en-  
ioy againe these members  
then glorified, which now  
bespoiled and consumed by  
the fier. O Lord Iesus re-  
ceiue

receiue my spirit into thine  
hands. Amen.

¶ The Prayer of *Richard  
Browne*, who standing at  
the stake and holding vp  
both his hands, sayd.

O Lord I yeild mee  
to thy grace,  
Graunt mee pardon  
for my trespasse.  
Let neuer the fiend  
my Soule chase.  
Lord I will bow,  
and thou shalt beat,  
Let neuer my Soule  
come in hell heat.

Into thy hands I com-  
mend my spirit.

¶ A Godly and deuout  
Prayer mentioned in  
the storie of Maister  
PHILPOT Martyr,  
fit for such as suffer at  
the stake.

**M**ercifull God and Fa-  
ther to whom appoach-  
ed our Sauour Christ in  
his feare and need by reason  
of death, and found comfort:  
Gracious God, and most  
bounteous Christ, on whom  
Steven called in his extream  
need and receiued strength:  
Most benigne and holy  
Spirit, who in the midst of  
all crosses and death didst  
comfort th' Apostle S. Paule  
with more consolations in  
Christ, then he felt sorowes  
and

and terrozs; haue mercie vpon me miser able, vile, and wretched sinner, who now draweth nere vnto þ gates of death, deserued both in body and soule eternall, by reason of my manifold, horrible, old, and new transgressions, which to thine eies O Lord are open and knowne. O be mercifull vnto mee for the bitter death and bloodshedding of thine onely Sonne Iesus Christ. And though thy iustice do require in respect of my finnes, that thou shouldst not heare me, measuring mee with the same measure I haue measured thy Maiestie, contemning all thy gracious calls : yet let thy mercie which is aboue all thy works, and where with

with th'earth is filled, let thy  
 mercy I say preuaile to-  
 wards mee thzough and for  
 the mediation of our Sau-  
 our, for whose sake it hath  
 pleased thee now to bring me  
 forth as one of thy witness-  
 es, and a recozd bearer to  
 thy veritie and truth taught  
 by him, to giue my life ther-  
 fore; (To which dignity O  
 Lord and deere Father I ac-  
 knowledge there was neuer  
 any so unfit nor unworthy,  
 no not the thiefe that hang-  
 ed vpon the Crosse.) for I  
 therefore most humbly be-  
 sech thee, that thou wouldest  
 accordingly ayd, helpe, and  
 assist me with thy strength  
 and heavenly grace, that  
 with Christ thy Sonne I  
 may find comfort: with Spe-

uen I may see thy presence  
and gracious power : with  
Paule and all other which  
for thy names sake haue suf-  
fered affliction and death, I  
may find thy sweete consolati-  
on so present with me, that  
I may by my death glorifie  
thy name, propagate and ra-  
tifie thy truth, comfort the  
hearts of the heauie, confirm  
thy Charch in thy veritie,  
conuert some to bee conuer-  
ted, and so depart forth of  
this miserable life, where I  
doe nothing but heape sinne  
daylie vpon sinne, and so en-  
ter into the fruition of thy  
blesse presence and mercie :  
whereof giue and increase  
in me a lively trust, sence,  
and feeling, where through  
the terrors of death, the tor-  
ments

ments of the fire, the pangs  
of sinne, the darts of Satan,  
and the dolours of hell, may  
neuer depresse me; but may  
be diuened away through the  
working of thy most grati-  
ous spirit, which now plente-  
ously indew me withall that  
I may offer. ( as I now de-  
sire to do in Christ by him )  
my selfe wholly, Soule and  
body, to be an holy, liuely,  
and acceptable Sacrifice in  
thy sight. Deere Father whose  
I am, and alwaies haue  
bene euen from my mothers  
wombe, yea euen before the  
world was made, to whom  
I commend my selfe, soule  
and body, family, friendes,  
Countrey, and all thy whole  
Church, yea, euen my very  
enemies according to thy  
K 5                      god

god pleasure: beseeching thee  
entirely to giue once moze to  
this Realme of England the  
blessing of thy word againe,  
with godly peace, to the tea-  
ching and setting forth of the  
same. Oh deare Father  
now giue me grace to come  
vnto thee, purge and so pu-  
rifie mee by this fire in  
Christs death and passion,  
thzough thy Spirit, that I  
may bee a burnt offering of  
sweet smell in thy sight, who  
liuest and raignest with  
the Sonne and holie  
Ghost, now and  
foz euermoze,  
Amen.

*M. Barr.*

*M. Bartlet Greene.*

¶ A sweet description of  
the miseries of this life,  
and of the ioyes of the  
life to come, written by  
*MR. Bartlet Greene.*

**B**etter is the day of  
death (sayth SALO-  
MON) then the day of  
birth. Man that is borne  
of a woman, liueth but a  
short time, and is repleni-  
shed with many miseries,  
but happy are the dead that  
die in the Lord.

Man of a woman is borne  
in trauell to liue in miserie:  
man

man through Christ doth die  
to liue. Straight as he com-  
meth into this world, with  
cries hee vttereth his misera-  
ble estate: straight as he de-  
parteth; with songs he prai-  
seth God so2 euer. Scarce  
yet in his cradle, three deadly  
enemies assaile him: after  
death, no aduersarie can an-  
noy him: whilst he is heere,  
hee displeaseth God: when  
he is dead, hee fulfilleth his  
will. In this life he dyeth  
through sinne: In the life to  
come he liueth in righteous-  
nes. Through many tribu-  
lations on earth hee is still  
purged: with ioy vnspea-  
ble in Heauen, hee is made  
perfect so2 euer. Here hee  
dyeth euery houre: there hee  
liueth continually. Here is  
Anne;

Anne; there is righteousness.  
Here is time, there is eter-  
nity. Here is hatred: there  
is love. Here is pain: there  
is pleasure. Here is misery:  
there is felicity. Here is  
Corruption: there is immor-  
tality. Here we see vanity:  
there we shall behold the  
Majesty of God, with tri-  
umphant and unspeakable  
joy, in glory everlasting.  
Seek therefore the things  
that are above, where Christ  
 sitteth on the right hand of  
God the Father, to whom  
with the holy Ghost be  
all glory and honour  
world without  
end, A-  
men.

Lady

## Lady IANE.

¶ An effectuall Prayer  
made by the Lady  
IANE in the time of  
her trouble.



Lord thou God  
and Father of  
my life, heare  
mee poore and  
desolate woman, who flieth  
vnto thee onely in all trou-  
bles and miseries. Thou  
(O Lord) art the onely de-  
fender and deliuerer of those  
that put their trust in thee:  
and therefore I being defil-  
ed with sinne, encombred  
with affliction, vnquieted  
with troubles, wrapped in  
cares,

cares, ouerwhelmed with  
miseries, vexed with temp-  
ta tions, and grieuously tor-  
mented with the long impri-  
sonment of this wilde masse  
of Clay my sin full body : do  
come vnto thee O mercifull  
Saniour crauing thy mercy  
and helpe : with the which  
so little hope of deliuerance  
is left, that I may vtterlye  
despaire of any liberty. Albe-  
it it is expedient, that seeing  
our life standeth vppon try-  
ing, we shold be visited som-  
time with some aduersitie,  
whereby we might be tried  
whether we be thy flocke or  
no, and also know thy and  
our selues the better : yet  
thou that saidst thou woldst  
not suffer vs to bee tempted  
aboue our power, bee merci-  
full

fall vnto mee now a miserable wretch I beseech thee ; that I may neither bee too much puffed vp with prosperitie, neither too much pressed downe with aduersity: least I being too full, should deny thee my God, or being too low brought, should dispaire and blasphem thee my Lord and Saviour. O mercifull God, consider my miserie, best knowne to thee, and bee thou now vnto me a strong Tower of defence I humbly require thee, Suffer me not to bee tempted aboue my power, but either be thou a deliuerer to mee out of this great misery, or else giue me grace patiently to beare thy heauy hand and sharpe correction. It was thy right hand

hand that deliuered the poore  
people of Israell out of the  
hands of Pharaoh, who  
for the space of 40 yeares did  
oppresse and keepe them in  
bondage. Let it therefore  
seeme good to thy Fatherly  
goodnesse to deliuer mee for  
rowfull wretch (for whome  
thy Sonne Christ shedd his  
precious blood on the Crosse)  
out of this miserable captiui-  
tie and bondage wherein I  
now am. How long wilt  
thou be absent, for euer? Oh  
Lord hast thou forgotten to  
be gracious, and hast thou  
that by thy louing kindnes  
in displeasure? wilt thou be  
no more entreated? Is thy  
mercy cleane gone for euer?  
and thy promise come utter-  
ly to an end for euermore?  
Why

Why dost thou make soe  
long tarrying? Shall I des-  
paire of thy mercy O God?  
farr be that from me. I am  
thy workemanship created  
in Christ Iesus: giue mee  
grace therefore to carrie thy  
leisure, and patiently to bear  
thy workes: assuredly know-  
ing, that as thou canst, soe  
thou wilt deliuer mee when  
it shall please thee, nothing  
doubting or mistrusting thy  
goodnesse toward me: for  
thou knowest better what is  
good for mee, then I doe:  
therefore doe with mee in  
all things what thou wilt.  
only in the mean time arme  
me I beseech thee with thy ar-  
mour, y I may stand fast, my  
loines being girt about with  
veritie, hauing on the breast  
plate

plate of righteousness, and  
shod with the shoes prepa-  
red in the Gospell of peace,  
aboue all things taking vn-  
to me the shield of Faith,  
wherewith I may be able to  
quench all the fiery darts of  
the Deuill, and taking the  
helmet of Hope, and the  
sword of the Spirit, which  
is thy most holy word: pray-  
ing alwayes with all man-  
ner of Prayer and Suppli-  
cation, <sup>that</sup> I may referre  
~~my~~ selfe wholly to thy will,  
abyding thy pleasure, and  
comforzting my selfe in those  
troubles that it shall please  
thee to send: seing such trou-  
bles be profitable for me and  
seeing I am assuredly per-  
swaded, that it cannot but be  
well, all that thou doest.

Hearc

Hear mee O mercifull Father  
for his sake whom thou  
wouldst should be a sacrifice  
for sinnes: To whom with  
thee and the holy Ghost  
bee all honour and glorie,  
Amen.

¶ A prayer of the Lord  
CROMVELL which  
he made at the houre  
of his death.



Lord Iesu which  
art the onely  
health of al men  
living, and the e-  
uerlasting life of the which  
die in thee: I wretched sin-  
ner do submit my selfe who-  
ly vnto thy most blessed wil-  
le 2 being

being sure that the thing  
cannot perish which is com-  
mitted vnto thy mercy: wil-  
lingly now I leane this frail  
& wicked flesh, in sure hope  
that thou wilt in better wise  
raise it vp and restore it to  
me at the day of the resur-  
rection of the iust. I beseech  
the most mercifull Lord Je-  
sus Christ that thou wilt by  
thy grace make strong my  
soule against al temptations  
and defend mee with the  
buckler of thy mercy against  
all the assaults of Satan.  
I see and acknowledge that  
there is in my selfe noe  
hope of Saluation, but all  
my hope and trust is in  
thy most mercifull good-  
nesse. I haue no merits nor  
good woorks which I may al-  
lea dge

leadge befoze thee : of sinnes  
and euill woꝝkes, alas I see  
a great heape: but yet thorough  
thy mercie I trust to bee in  
the nũber of them to whom  
thou wilt not impute their  
sins, but wilt accept me for  
iust and righteous, and to be  
th inheritoꝝ of euerlasting  
life. Thou meerefull Lord  
wast borne for my sake, thou  
didst suffer both hunger and  
thirst for my sake: thou didst  
teach, pray, and fast for my  
sake : all thy holy actions  
and woꝝkes thou wroughtest  
for my sake. Thou sufferedst  
most grieuous paines and  
toꝝments for my sake : final-  
ly, thou gauest thy most pre-  
cious body and blood to be  
shed vppon the Crosse for  
my sake. Now most mer-  
cifull

fulfull Saviour, Let all these things profit mee, that thou freely hast done for mee. Let thy blood cleanse and wash away the spots and foulness of my finnes. Let thy righteousness hide and couer my vnrightheousnes. Let the merits of thy passion and blood shedding be a satisfaction for my finnes. Give me **L O R D** thy grace, that the faith of my salvation in thy blood water not, but may be ever firme and constant : that the hope of thy mercie, and life everlasting neuer decay in mee: that loue may not bee cold in me.

Finally, that the weakness of my flesh bee not overcome

nercome with the feare of  
death. Grant mee merci-  
full Sauour, that when  
death hath shut vppe the  
eies of my body, and hath  
taken away the vse of my  
tongue, yet the eyes of my  
Soule may still behold and  
loke vppon thee, and my  
heart may still crie and say  
vnto thee, Lord Iesu into  
thine hands I commend  
my Soule, Lord re-  
ceiue my Spirit.  
Amen.

¶ The

¶ The Prayer of MARTIN LUTHER sayd at his death.

**M**y Heauenly father and Eternall & mercifull God, thou hast manifested to mee thy deare son our Lord Iesus Christ. I haue taught him, I haue knowne him, I loue him as my life; my health, and my redemption: whome the wicked haue persecuted, maligned and with iniurie afflicted. Draw my Soule to thee. After this hee sayd, I commend my Spirit into thine hands, thou hast redeemed mee

mee oh God of truth, God  
so loued the world, &c.

*Anne Askew.*

¶ The Prayer of ANNE  
ASKEVV.

**O** Lord I haue more e-  
nemies then there bee  
haire on my head: yet Lord  
let them neuer overcome  
mee with vaine words, but  
fight thou Lord in my stead,  
for on thee cast I my care.  
With all the spight they can  
imagine, they fall vpon mee  
which am thy poore creature:  
Yet sweet Lord let mee not  
let by them, which are a-  
gainst mee: for in thee is  
my whole delight. And  
Lord

Lord I heartely desire of  
 thee, that thou wilt of thy  
 mercifull goodnesse forgive  
 them that violence which  
 they doe and haue done to  
 mee. Open also their blind  
 hearts that they may here-  
 after doe that thing in thy  
 sight which is onely accepta-  
 ble before thee, and to set  
 forth thy veritie aright  
 without all fantasies of  
 sinnesfull men. So  
 bee it O Lord,  
 so be it.

By mee ANNE  
 ASKEVV

*William Flower.*

¶ The Prayer and confessi-  
on which *William Flower*  
made at his death.

**O** Eternal God, most  
mightie and mercifull  
father, who hast sent down  
thy Son vppon the earth to  
saue mee, and all mankind,  
who ascended vp into Hea-  
uen againe, and left his blood  
here vppon the earth behind  
him, for the redemption of  
our sinnes: haue mercie vpon  
mee, haue mercie vpon  
me, for thy deere Son our  
Saulour Christs sake, in  
whom I confesse onely to be  
all saluation and iustificati-  
on,

on, and that there is none other meane no; way, no; holinesse, in which or by which any man can be saved in this world. This is my Faith, whith I beseech men here to beare witnesse off. Then sayd hee the Lords Prayer, and so made an end. Fier being set vnto him and burning therein, he cried thrise with a loud voice, **O** Son of God haue mercie vppon mee, **O** Sonne of **G D D** receiue my Soule: and so his speech being taken from him, hee spake no more, lifting vp notwithstanding his rumpe with his other arme as long as he could.

**H**eere followeth  
two worthy and godly  
Letters full of heauenly  
consolation, written by  
that holy man of G O D  
M. Iohn Bradford Mar-  
tyr : fit for all such to  
read and obserue as feele  
in them a wounded spi-  
rit.

*The first Letter written to  
Mistres H. a goodly gentle-  
woman, comforting her in  
that common and godly sor-  
row which the feeling and  
sence of sinne worketh in  
Gods children.*

**I** Humblie and heartelye  
pray the euerlasting good  
God

God and Father of mercie  
to blesse and keepe your  
heart and mind in the know-  
ledge and the loue of his  
truth, and of his Christ  
through th'inspiration and  
working of the holy spirit,  
Amen.

Although I haue no doubt  
but that you prosper and go  
forwards daylie in the way  
of Godlines, more and more  
drawing towards perfectiō,  
and haue no neede of any  
thing that I can write; yet  
because my desire is that  
you might bee more seruent  
and perseuere vnto the end,  
I could not but write some-  
thing vnto you, beseeching  
you both often and diligent-  
ly to call vnto your mind as

a meane to stir you heereunto, yea as a thing which god most straightly requireth you to beleue, that you are y<sup>e</sup> beloued of God, and that hee is your deare Father, in, through, and for Christ and his deaths sake. This loue and tender kindnes of God towards vs in Christ is abundantly hercin declared, in that he hath to the Godly worke of Creation of this world, made vs after his image, redeemed vs being lost, cal'd vs into his church, sealed vs with his marke & signe Manuell of Baptisme, kept and conserued vs all the dayes of our life, fedde, nourished, defended, & most mercifullie chastised vs, and now hath kindled in our hearts

hearts the sparkles of his  
feare, faith, loue, & know-  
ledge of his Christ and his  
truth : and therefore wee la-  
ment because wee can lamēt  
no more our vnthankfulnes  
our frailenes, our diffidence,  
& wauering in things wher-  
of wee should bee most cer-  
taine.

All these things wee should  
vse as meanes to confirme  
our faith of this, that God is  
our God and Father, and  
to assure vs that hee loueth  
vs as our Father in Christ.  
To this end I say, should  
wee vse the things before  
touched, especially, in that  
of all things God requireth  
this faith and perswasion of  
his Father by godnesse as  
his

his cheifest seruice. For before hee aske any thing of vs, he saith, I am the Lord thy God, giuing himself, & all he hath to vs, to be our owne. And this hee doth in respect of himselfe, of his owne mercy and truth, and not in respect of vs, for then were grace no more grace. In consideration whereof, when he saith, Thou shalt haue none other Gods but mee, thou shalt loue mee with all thy heart, &c. Though of dutie wee are bound to accomplish all that hee requitteth, and are culpable and guilty if wee doe not the same, yet he requireth not these things further of vs, then to make vs more in loue, and more certaine of this

this his covenant that hee is the Lord our God. In certainty whereof, as hee hath giuen this word to serue our need and commodity. So hath he giuen vs his sonne Christ Iesus, and in Christ himselfe to be a pledge and gage: whereof the Holye Ghost doth now and then giue vs some tast and sweet feeling and smell to our eternall ioy.

Wherefore as I sayd, because God is your Father in Christ, and requirerth of you straightly to beleue it, giue your selfe to obedience, although you doe it not with such feeling as you desire. First must faith goe before, and then feeling will follow.

If our imperfection, frailty,  
and many evils should bee  
occasions whereby Satan  
would haue vs doubt; as  
much as in vs lyeth, let vs  
abhorre that suggestion as  
of al others most pernicious:  
for so indeed it is. For when  
we stand in doubt whether  
God be our father or no, we  
cannot be thankfull to God,  
we cannot heartily pray, or  
thinke any thing wee do ac-  
ceptable to God; wee can-  
not loue our neighbours and  
giue ouer our selues to care  
for them, and do for them as  
we should do: and therfore  
Satan is most busie heere a-  
bouts, knowing full well  
that if we doubt of Godse-  
ternall swæte mercyes in  
Christ, wee cannot please  
God,

God, o; doe any thing as we should to man. Continually casteth hee into our memories our imperfections, frailty; folly, and offences, that we should doubt of gods mercie and fauour toward vs

Therefore my good Sister wee must not bee sluggish herein, but as Satan labourereth to loosen our faith, so must we labour to fasten it by thinking on the promises and couenant of **G O D** in Christs blood, namely, that God is our God with al that euer he hath; Which couenant dependeth & hangeth vpon Gods owne goodnes, mercy, and truth only, and not on our obedience and

1002.

worthines in any poynt; for  
then should we neuer be cer-  
taine. Indeed God requireth  
of vs obedience and worthi-  
nes, but not that thereby we  
might be made his children,  
and he our Father: but be-  
cause he is our Father and  
we his Children through his  
own goodnes in Christ, ther-  
fore requireth he faith and o-  
bedience. Now if we want  
this obedience & worthines  
which he requireth, should we  
therfore doubt whether hee  
be our Father? Nay, y<sup>e</sup> were  
to make our obedience and  
worthynes the cause, and so  
to put Christ out of place,  
for whose sake GOD is our  
Father. But rather because  
hee is our Father and wee  
feele our selues to want  
such

such things as he requireth  
we should be stirred vppē to  
an holy blushing and shames-  
fastnesse, because we are not  
as we should be : and there-  
vpon should we take occasi-  
on to goe to our Father in  
Prayer on this manner.

Deare Father, thou of  
thine own mercie in Christ  
Iesus hast chosen me to bee  
thy Child, and therefore  
thou wouldst I should bee  
brought into thy Church  
and faithfull company of  
thy children : wherein thou  
hast kept me hitherto, thy  
name be prayesed therefore.  
Now I see my selfe to want  
faith, hope, loue, &c. which  
thy children haue and thou  
requiredst of mee; where  
through the Deuill would  
haue

haue me doubt, yea, vtterly to despaire off thy Fatherly goodnesse, fauour, and Mercie. Therefore I come to thee as to my mercifull Father through thy deare Sonne Iesus Christ, and pray thee to helpe me: good Lord helpe me, and giue me Faith, Hope, Loue, thankfulnessse, &c. and grant that thy holy spirit may be with mee, for euer, and more and more to assure mee that thou art my Father: that this mercifull couenant that thou madeest with mee in respect of thy grace in Christ, and for Christ, and not in respect of any my worthinesse, &c.

On this fort I say you must

must pray and vse your cogitations when Satan would haue you to doubt of your Saluation. He doth all hee can to preuaile heerein against you. Though you feele not as you would, yet doubt not, but hope beyond hope as Abraham did. For alwaies (as I sayd) Faith goeth befoze feeling. As certaine as God is Almightye, as certaine as God is mercifull, as certaine as God is true, as certaine as Jesus Christ was crucified, is risen, and sitteth on the right hand of God his Father, as certaine as this is Gods commandement, I am the Lord thy God, &c. so certaine ought you to beleue that God is your Father.

As

As you are bound to haue none other Gods but him: so are ye no lesse bound to be- lieue that God is your God. What profit should it be to you to be lieue this to bee true, I am the LORD, thy God, to others; if you should not be lieue that this is true to your selfe? The Devil beleeueth on this sort. And whatsoeuer it be that would moue you to doubt of this whether God be your God through Christ, that same cometh vndoubted- ly of the Deuill. Wherefore did god mak you, but becaus he loued you? might he not haue made you blind, dumb deafe, lame, franticke? might hee not haue made you a Jew, a Turke, a Papist? And

And why did hee loue you? what was there in you to moue him to loue you? surely nothing moued him to loue you, and therefore to make you, and so hitherto to keepe you, but his owne goodnesse in Christ. Now then in that his goodnesse in Christ still remaineth as much as it was, that is, euen as great as himselfe (for it cannot bee lessened) how should it be but that he is your God and Father? Bretheris, beloeue this my good sister: for God is no changeling, them whom he loueth, he loueth to the end.

Cast therefore your selfe wholly vpon him, and think without all wauering, that you are Gods child; that  
you

you are a Citizen of Heaven, that you are the Temple of the holy Ghost, &c. If heereof you bee assured as you ought to bee, then shall your conscience bee quietted, then shall you lament more and more that you want many things which God loueth : then shall you labour to be holy in Soule and in body : then shall you endeauour that Gods glorie may shine in al your words and works: then shall you not be afraid what man can do vnto you: then shall you haue wisdom to answere your aduersaries, as shall serue for their shame, and to your comfort : then shall you bee certaine that no man can touch one  
haire

haire of your head further  
then it shall please your Fa-  
ther, to your euerlasting  
ioy: then shall you be most  
certaine, that God as your  
good Father will bee more  
carefull of your children  
and make better prouision  
for them, if all you haue  
were gone, then you can:  
then shall you (being assu-  
red I say of Gods fauour to-  
wards you) giue ouer your  
selfe wholly to helpe and  
care for others that bee in  
need: then shall you con-  
temne this life, and desire  
to bee at home with your  
good and sweet father: then  
shall you labour to mortifie  
all thinges that would spot  
either soule or body. All  
these things spring out of  
this

## Note

this certaine perswasion and faith, that God is our Father and we his Children by Christ Jesus. All things should helpe our faith here in : but Satan goeth about in all things to hinder vs.

1

Therefore let vs vse earnest and hearty prayer : let

2

vs often remember this covenant I am the Lord thy

3

GOD : let vs looke vppon Christ and his precious

4

bloud shed for the oblation and sealing of his covenant : let vs remember all

5

the free promises of God in his Gospell : let vs set before vs Gods benefits generally in making this world,

in ruling it, in gouerning it,

in

in calling and keeping his Church, &c. Let vs therefore set before vs Gods benefits particularly, how hee hath made vs his Creaturs after his Image, how hee hath made vs of perfect lims forme, beauty, memory, &c. How he hath made vs Christians, and given vs a right iudgment in his Religion: how euer since wee were bozne, he hath blessed, kept, nourished and defended vs: how hee hath often beaten, chastised, and fatherly corrected vs: how he hath spared vs, and now doth spare vs, giving vs time, space, place, and grace This if you doe and vse earnest and oft prayer, and so flee from all things which might trouble the

the peace of your conscience,  
giving your selfe to diligence  
in your vocation, you shall  
at length find that (which  
God grant mee with you) a  
sure certaintie of Saluation  
without all such wauering  
as should hinder your peace  
with GOD in CHRIST  
to your eternall ioye and  
comfort, Amen, Amen,

Yours to bee vsed  
in CHRIST

*John Bradford.*

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¶ The

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The second Letter written to a faithfull woman in her heauines and trouble of mind: most comfortable for all to read that are afflicted or broken hearted for their sinnes.

**G**OD our father for his mercies sake in Christ; with his eternall consolation so comfort you, as I desire to be comforted in my most need: yea, hee will comfort you my deare Sister, brieely cast your care vpon him, and he neuer can nor will forsake you.

¶ Whom

Whom he loueth, he loueth  
to the end : none of his cho-  
sen can perish . Of which  
number I know your selfe  
to be one, my dearly beloued  
Sister. God increase the  
faith thereof dayly more and  
more in you : hee giue vnto  
you to hang wholly on him,  
and on his prouidence and  
protection. For who so dwel-  
leth vnder that secret thing  
and helpe of the Lord, hee  
shall be Cocke-sure for euer-  
more . Hee that dwelleth  
I say : for it wee be flitters  
as was Lot a flitter fro Zo-  
ar, where God promised  
him protection, if hee had  
dwelled there still, wee shall  
remoue to our losse, as hee  
did into the Mountaines.

Dwell therefore, that is,  
trust,

trust, and that finally to the  
 end in the Lord, my deare  
 Sister; and you shall bee as  
 Mount Sion. As the moun-  
 taines compasse Ierusalem:  
 so doth the Lord all his peo-  
 ple. How then can he fo-  
 get you who are as deare to  
 him as the Apple of his Eye,  
 for his deare SONS sake. Ah  
 deare heart that I were  
 now with you to bee a Sy-  
 mon to you, to helpe to  
 carry your Crosse with you.  
 God send you some good Sy-  
 mon to bee with you and  
 helpe you.

You complaine in your  
 Letters of the blindnesse of  
 your mind and the troubles  
 you feele. My dearely be-  
 loved, God make you  
 thankesfull for that which

God hath giuen you: he opens your eyes to see what and how great benefits you receiued, that you may bee lesse conetous, or rather impatient for so (I feare me) it should be called, and more thankesfall. Haue you not receiued at his hands sight to see your blindnes, and thereto a desirous and seeking heart, to see where hee lyeth in the midde day, as his deare Spouse speaketh of her selfe in the Canticles? Ah Ioyce, my god, Ioyce, what a gift is this? many haue some sight, but none this sighing, none this sobbing, none this seeking which you haue (I know) but such as hee hath married to himselfe in his eternall sweete mer-

mercies. You are not content with the Magdalen to kisse his feet, but you would with Moses see his face: for getting how hee biddeth vs seeke his face, Psalme 27. yea, and that euermore, Ps 105. which signifieth no such sight as you desire to haue in this life, who would see ~~God~~ now face to face, whereas he cannot be seene, but couered vnder something, yea, something which is as you would say cleane contrarie to God: as to see his mercie in his anger. In bringing vs to Hell, Faith saith him: bringing vs to Heauen: in darkenesse it beholdeth brightnesse: in hyding his face from vs, it beholdeed his merry countenance

nance. How did Iob see God, but as you would say vnder Satans cloake? For who cast the fire from Heauen vpon his goods? who ouerthrew his house, and stirred vp men to take away his Cattle, but Satan? And yet Iob pierced thozow all these and saw Gods working, saying, The Lord hath giuen, the Lord hath taken, &c.

In reading the Psalmes, how often doe you see that David in the shadowe of death saw Gods sweet loue? And so my Dearely beloued I see that you in your darknesse and dimnesse by faith do see claritie and brightness: by faith I say, because faith is of things absent, of things

things hoped for, of things which I appeale to your owne conscience whether you desire not. And can you desire any thing which you know not? And is there of heauenly things any other true knowledge then by faith?

Therefore my deare he art be thankfull, for before GOD I write it, you haue great cause. Ah my loyce how happy is that state in which you are. Merily, you are in the blessed state of GODS deare children: for they mourne, and doe not you so? And that not for worldly weale, but for spirituall riches; Faith, Hope and Charity. Do not you hunger and thirst for righteousness

ousnes? And I pray you,  
sayth not Christ, happie are  
such, How should God  
wipe away the teares from  
your eyes in Heauen, if on  
earth you shedde no teares?  
How could heauen be a place  
of rest, if on Earth you did  
find it? How could you de-  
sire to be at home, if in your  
iourney you find no grieve?  
How could you so often call  
vpon God and talke with  
him as I know you doe, if  
your enemy should sleepe all  
the day long? How should  
you elswhere bee made like  
vnto Christ, I meane in ioy,  
if in sorrow you sobbed not  
with him? If you will haue  
ioy and felicity, you must  
needs feele sorrow and mise-  
rie. If you will go to Hea-  
uen

uen, you must saile by Hell.  
If you will embrace Christ  
in his robes, you must not  
thinke scoone of him in his  
ragges. If you will sitte at  
Christs table in his King-  
dome, you must first abide  
with him in his temptations.  
If you wil drinke of his Cup  
of glozie, forsake not his cup  
of ignominie.

Can the head corner stone  
be reiected, and the other  
more base Stones in  
Gods building bee in this  
world set by? you are of his  
living stones in this buil-  
ding: be content therefore  
to be helowen and snagged at,  
that you may bee made more  
meet to be ioyned to your fel-  
lows which suffer with you  
Satans snatches, and treats

of the flesh, where through they are enforced to crie, Oh wretches that we are, who shall deliuer vs? you are of Gods corne, feare not therfore the flayle, the fanne, millstone, noz ouen. You are one of Christs Lambs: loke therfore to be fleeced, halled at, and euen slaine. If you were a market sheepe, you should goe in moze fat pasture. If you were for the faire, you should be stalled & want no meat: but because you are for Gods owne vse, therfore you must pasture vppon the bare common, abiding the stormes and tempests that will fall. Happy and twice happy are you my deare sister that God haleth you now wither you would not,

not, that you might come  
whither you would. Suffer  
a little and be still. Let Sa-  
tan rage against you, let the  
world crie out, let your con-  
science accuse you, let the  
law lead you, and presse you  
downe; yet shall they not  
preuaile, for Christ is Ema-  
nuell, that is, God with vs.  
If God bee with vs, who  
can be against vs. The Lord  
is with you; your Father  
cannot forget you; your  
Spouse loueth you. If the  
waues and surges arise, crie  
with Peter, saue Lord I pe-  
rish, and hee will put out  
his hand and helpe you. Cast  
out your anko<sup>r</sup> of Hope, &  
it will not cease for all the  
stormie surges, till it take  
hold on the Rocke of Gods  
truth

truth and mercie.

Thinke not that he which hath giuen you so many thinges corporally, as inductions of Spirituall and Heauenly mercies, and that without your deserts or desire, can deny you any Spirituall thing desiring it. For if he hath giuen you to desire he will giue you to haue and enioy the thing desired. The desire to haue, and the going about to aske, ought to certifie your conscience, that they bee his earnestts of the things which you asking, he will giue you: yea, before you aske, and whilst you are about to aske, hee will graunt the same as Isaiah saith, to his glozie and your eternall consolation. Hee that

that spared not his own son  
for you, will not, nor cannot  
thinke any thing too good for  
you, my heartely beloued.  
If hee had not chosen you as  
certainely he hath, he would  
not thus haue called you: he  
would neuer haue iustified  
you: hee would haue so glo-  
rified you with his gracious  
gifts, which I know to be in  
you, praised bee his name  
therefore: hee would neuer  
haue so exercised your faith  
with temptations as he hath  
done, and doth, if I say hee  
had not chosen you. If hee  
haue chosen you (as doubt-  
lesse deere heart he hath done  
in Christ, for in you I haue  
sene his earnest, and to mee  
you could not deny, I know  
both where and when) if I  
say

say he haue choson you, the  
neither can you, no: euer  
shall you perish. For if you  
fall, he putteth vnder his hād  
you shall not lye still : so  
carefull is Christ your kee-  
per ouer you. Neuer was  
Mother so mindfull ouer her  
child, as he is ouer you. And  
hath hee not alwaies beene  
so?

Speake woman, when  
did hee finally forget you?  
And will he now trow ye in  
your most neede doe other-  
wise, you calling vpon him,  
and desiring to please him?  
Ah my Ioyce, thinke you  
God to be mutable? Is hee  
a changeling? Doth not hee  
loue to the end them whom  
he loneth? Are not his gifts  
and calling such as hee can-  
not

not repent him off them, so<sup>r</sup>  
else were he no God. If you  
should perish, then wanted  
he power: For I am certain  
his will towards you is not  
to be doubted off. Hath not  
the spirit, which is the spirit  
of truth, told you so? And  
will you hearken with Eue to  
the lying spirit which would  
haue you to despaire? God  
forbid it, so<sup>r</sup> to doubt and  
stand in a mannering, wold  
cause you that you should  
neuer truly loue God, but  
euer serue him of a seruite  
feare, least hee should cast  
you off for your vnworthi-  
nesse and vnthankfulnesse,  
as though your thankfulness  
or worthines, were any cau-  
ses with God why hee hath  
chosen you, or will finally  
keepe

keepe you.

Oh my owne deare heart,  
Christ only, Christ onely,  
and his mercie and truth.  
In him is the cause of your  
election. This Christ, this  
Mercy, this Truth of God  
remaineth for euer, is cer-  
taine for euer, I say for e-  
uer. If an Angell from hea-  
uen should tel you contrary,  
accursed bee hee. Your thak-  
fulnes and worthynesse are  
fruits and effects of your e-  
lection, they are no causes.  
These fruits & effects shall  
be so much the more fruit-  
full and effectually, by how  
much the more you wauer  
not.

Therefore dearely belo-  
ued, arise & remember from  
whence you are fallen. You  
haue

haue a sheapheard who nei-  
ther slumbreth nor sleepeth  
night nor day. No man,  
nor Deuill can pul you out  
of his hands. Night and day  
hee commaundeth his An-  
gels to keepe you. Haue  
you forgotten what I read  
to you out of the Psalme,  
The lord is my sheapheard,  
I can want nothing. Doe  
you know that god sparred  
Noah into the Arke on the  
one side, so that he could not  
get out? So hath he done to  
you my good Sister, so hath  
he done to you. Ten thou-  
sand shall fall on your right  
hand, & two Thousand on  
your left hand, yet no euill  
shall touch you. Say bold-  
ly therefoze, Many a time  
from my youth vppe haue  
they

they fought against mee,  
but they haue not preuail'd  
no nor neuer shal preuaile,  
for the LORD is round a-  
bout his people. And who  
are y<sup>e</sup> people of god, but such  
as hope in him? Happy are  
they that hope in y<sup>e</sup> LORD: but  
I am sure ye haue hoped in  
y<sup>e</sup> lord, I haue your words to  
shew manifestly, & I know  
they were written vnfained-  
ly. I need not say, that euen  
before God you haue simply  
confessed to me, and that of  
tentimes no lesse. And if  
once you had this hope, as  
you doubtles had it, though  
now ye feele it not, yet shall  
ye feele it againe: for the an-  
ger of God lasteth but for a  
moment, but his mercy la-  
steth for euer Tell me my  
deare

deare heart, who hath so  
weakned you : surely not a  
perswasion which came of  
him that called you. For  
why should ye wauer ? why  
should ye wauer, and be so  
heauie hearted ? whome  
looke ye on ? on your selfe ?  
on your worthynesse ? on  
your thankfulness ? on that  
which God requireth of  
you, as Faith, Hope, Loue,  
Feare, Ioy, &c. Then can  
ye but wauer indeede : for  
what haue you as God re-  
quireth ? Belieue you, hope  
you, loue you, &c. as much  
as ye should do ? No, no,  
nor neuer can in this life.  
Ah my deere beloued, haue  
you so soone forgotten that  
which should bee had in me-  
mozy ? namely, that when  
you

you should be secure & quiet  
in conscience, then should  
your faith burst throughout  
all things, not only that you  
have in you, or else are in  
Heaven, Earth, or Hell, but  
till it come to Christ crucifi-  
ed, and th' eternall sweete  
mercies of God, and his  
goodnes in Christ. Heere,  
heere is the resting place,  
heere is your Spouse bed:  
Creepe into it, and in your  
armes of faith embrace him  
bewaile your weaknes your  
vnworthines, your diffi-  
dence: and you shall see he  
will turne to you. What  
sayd I you shall see? Nay,  
I should have said you shall  
feele he will turne to you.

You know that Moses  
when hee went into the  
Mount

Mount to talke with God,  
he entred into a darke cloud:  
and Helias had his face co-  
uered when God passed by.  
Both these deare friends of  
GOD heard God, but they  
saw him not, but you would  
be preferred before them. We  
now my deare heart, how  
couetous you are? Ah, bee  
thankesful, be thankfull, but  
God be praised your couete-  
ousnes is Moyses couetous-  
nes: well with him you shall  
be satisfied, but when? For-  
sooth when he shall appeare.  
Here is not the time of see-  
ing, but as it were in a glas  
Isaak was deceiued, because  
he was not content with  
bearing onely.

Therefore to make an  
end of these many wordes,  
where

wherewith I feare me I do  
but hinder you from better  
exercises : in as much as  
you are indeed the Child of  
God , elect in Christ before  
the beginning of all times:  
in as much as you are given  
to the custody of Christ, as  
one of Gods most precious  
iewels: in as much as Christ  
is faithfull, and hitherto and  
for ever hath and shall have  
all power, so that you shall  
never perish, no ; one halfe  
of your head shall not be lost  
I desire you , I craue at  
your hands with all my be-  
ty heart, I aske of you with  
hand, pen, tongue, & mind,  
in Christ , through Christ,  
for Christ , for his names  
sake, bloud, mercies power,  
and traths sake (my most  
entirely

entirely beloued sister) that  
you admit no doubting of  
gods finall mercies towards  
you, howsoeuer you feele  
your selfe; but complaine to  
God, and craue of him as of  
your tender Father, all  
things & in that time which  
shall be most oppoꝛtune, you  
shall find and feele farre a-  
boue that your heart or the  
heart of any creature can  
conceiue, to your eternall  
ioy, Amen, Amen, Amen.

The good spirit of of God  
alwaies keepe vs as his  
deere children: hee comfort  
you as I desire to be comforted  
my deere beloued foꝛ  
euermore. The peace of  
Christ dwell in both in both  
our hearts foꝛ euer, Amen.  
Gods holy Spirit alwaies  
comfort

comfort and keepe you A-  
men, Amen. This 1. of Ia-  
nuarie by him that in the  
Lord wisheth to you as  
well and as much  
felicitie, as to  
his owne  
heart.

JOHN BRADFORD.

FINIS.

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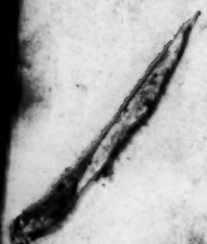
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